

THE
PLAINE MANS
Path-way to Heauen.

Wherein euery man may clearely see, whether
he shall be saued or damned,

Set forth Dialogue-wise, for the better understanding of the simple.

By ARTHUR DENT, Preacher of the word of
God, at South-Shoobery in Essex.

The sixth Impression.

Corrected and amended, with a Table of all the principall matters; and three Prayers, necessary to be vsed
in priuate families, herunto added.

*Every morning the Lord bringeth his iudgement to light, hee
faileth not: but the wicked will not learne to be ashamed. Zeph. 3. 5.*



LONDON

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at the signe of the Brazen Serpent, in Pauls
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The Contents of this Dialogue;

- First, it sheweth mans miserie in nature, with the
meanes of recontry.*
- Secondly, it sharply inuigbeth against the iniqui-
tie of the time, and common corruptions of the
world.*
- Thirdly, it sheweth the markes of the children of
God, and of the Reprobates, with the apparant
signes of saluation, and damnation.*
- Fourthly, it declareth how hard a thing it is to en-
ter into life: and how few shall enter.*
- Fifthly, it layeth open the ignorance of the worlde,
with the objections of the same.*
- Last of all, it publisheth & proclaimeth the sweet
promises of the Gospell, with the abund. mer-
cie of God, to all that repent, beleue, and truly
come vnto him.*



TO THE RIGHT WORSHIPFUL

*M. Doctor Cæsar, one of the Masters of the
Requits, Judge of the high Court of Admiralty,
and Master of S. Katherine: A. D.*

*wisheth all good things in
Christ Iesus.*



Having finished (Right
Worshipfull) and made
readie for the presse,
this little Dialogue : I
bethought mee (sith
the common manner
of all, that write anie

Bookes in this age, is, to dedicate the
same to one or to other of great place) to
whom I might dedicate these my poore
labours. At last I did resolute with my
selfe, none to be more fit then your wor-
ship : both in regard of some affinitie in
the flesh, as also because of those mani-
fold good parts, wherewith the Almighty

THE EPISTLE

hath endued you. Hauing therefore none other thing to present your Worship withall (in token of a thankfull heart for your curtesies shewed towards me) behold, I doe here send vnto you this third fruite of my labours now published. Most humbly beseeching you to take it in good worth: not weighing the valew of the thing, which is of no value, but the simple & good mind and meaning of the giuer. This worke doth sharply reprocue and cūct the worlde of sinne, and therefore is like to find many deadly enimies, which with cruell hatred will most eagerly pursue it vnto death. *Zoilus* also and his fellowes, I knowe, will bitterly carpe at it. Therefore it flieth vnto your Worship for protection, and humbly desireth to take Sanctuarie vnder your winges. Wherefore I humblie intreat you to take vpon you the patronage and defence of it: that by your meanes it may be deliuered both from the calumnious obloquies of euill disposed persons, and also from
the

DEDICATORIE.

the worlds malignitie; so as it may take no iniury. And concerning this little volume, the summe of the matter of it you shall finde in the Epistle to the Reader. As concerning the manner, heere is no greate matter in learning, wit, arte, eloquence, or ingenious inuention: (for I haue herein speciallie respected the ignorant, and vulgar sort, whose edification I doe chiefly ayme at) yet somewhat there is, which may concerne the learned, and giue them some contentment. Whatsoever it be, I leaue it with your Worship, beseeching you to giue it entertainment. And so I doe most humble take my leaue: commending both your selfe, your good wife, and your whole familie to the mercifull protection of the euerliuing God. From *South-Shoobery in Essex*, April. 10. Anno Dom. 1601.

*Your Worships to commaund
in the Lord,*

Arthur Dent.



The Epistle to the Reader.

GEntle Reader, seeing my little Sermon of Repentance, some few yeares since published, hath been so well accepted of: I haue for thy further good, published this Dialogue, being the third fruit of my labour: wishing to it the like success, that God thereby may haue the glory, & thou who art the Reader comfort. I haue, in one part of this Dialogue, produced some of the auncient writers, and some of the wise Heathen also, to testifie vpon their oath in their owne language, and to beare witnesse of the uglinesse of some vices, which wee in this age make light of: which I wish may not be offensive to any. In other parts of this worke, I do in a manner relinquish them. But in this case, I haue in my weake iudgement, thought them to be of some good vse, to shew forth thus much; that if wee doe not in time repent, forsake our sinnes, and seeke after God, both the auncient Christian Fathers

The Epistle to the Reader.

ther (whose eyes saw not that was see, nor thos
eares heard that we heare) yea the verie Heathen
also shall rise up in iudgement against vs. Let none
therefore stumble at it. But if any do, let them re-
member I am in a Dialogue, not in a Sermon. I
write to all of all sortes: I speake not to some fewe
of one sort. But that which is done herein, is not
much more then that of the Apostle; (As some of
your owne Poets haue said. Act. 17.) which is
warrantable. One thing deare Christian, I pray
thee let mee beg of thee; to wit, that thou wouldest
not read two or three leaues of this Booke, and so
cast it from thee: but that thou wouldest reade it
throughout euen to the end. For I doe assure thee,
if there be any thing in it worth the reading, it is
bestowed in the latter part thereof, and most of all
towards the conclusion. Be not discouraged therefore
at the harshnesse of the beginning: but looke for
smoother matter in the middest, and most smooth
in the perclose and wind-up of all. For this Dialogue
hath, in it, not the nature of a Tragedy, which is
begunne with ioy, and ended with sorrow: but of a
Comedie, which is begun with sorrowe, and ended
with ioy. This booke meddleth not at all with any
controversies in the Church, or any thing in the
state Ecclesiasticall, but onely entreteth into a con-
troversie with Sathan and sinne. It is contrived into
sixe principall heads. First, it sheweth mans misery

The Epistle to the Reader.

in nature, with the meanes of recoverie. Secondly, it sheweth inueigheth against the iniquitie of the time, and common corruptions of the world. Thirdly, it sheweth the markes of the children of God, and of the reprobates; together with the apparant signes of saluation and damnation. Fourthly, it declareth how hard a thing it is to enter into life: and how few shall enter. Fifthly, it layeth open the ignorance of the world, with the objections of the same. Last of all, it publisheth and proclaimeth the sweete promises of the Gospell, with the abundant mercie of God, so all that repent, beleeue, and truly turne vnto him. The Author of all blessing giveth a blessing vnto it. The God of peace, which brought againe from the dead our Lord Iesus, the great sheepeheard of the sheepe, through the bloud of the euerlasting covenant make vs perfect in all good workes, sanctifie vs throughout, amend all our imperfektions, and keepe vs blamelesse untill the day of his most glorious appearing. Amen.

Thine, in the Lord,

A. D.



¶ The plaine mans Pathway
to Heauen.

Interlocutors.

Theologus, a *Divine.*

Philagathus, an *honest man.*

Asunctus, an *ignorant man.*

Antilegon, a *canniller.*

Philagathus.



E L L. met, good M. *Theologus.*

Theol. What, mine old friend
Philagathus? I am glad to see
you in good health.

Phila. Are you walking, Sir, here
all alone in this pleasant meadow?

Theol. Yea: for I take some pleasure at this
time of the yeare to walke abroad in y^e fieldes
for my recreation, both to take the fresh aire,
and to heare the sweet singing of birds:

Phila. Indeepe Sir, it is very comfortable, es-
pecially now in this pleasant moneth of May;
and thanks be to God, hitherto wee haue had a
very forward spring, and as kindly a season as
came this seauen yeares.

B

Theol.

Theol. God doth abound towards vs in mercies. Oh that wee could abound towards him in thanksgiuing.

Phila. I pray you sir, what a clock hold you it?

Theol. I take it to be a little past one : for I came but euen now from dinner.

Phila. But behold yonder cometh two men towards vs : what be they I pray you?

Theol. They be a couple of neighbours of the next Parish : the one of them is called Asunctus, who in very deede is a very ignoiant man in Gods matters : & the other is called Antilegon, a notable Atheist, and cauiller against all goodnesse.

Phila. If they be such, it were good for vs to take some occasion to speake of matters of religion: It may be we shall doe them some good.

Theol. You haue made a good motion: I like it well. If therefore you will minister some matter, and moue some questions, I will bee readie to answere in the best sort I can.

Phila. But stay sir, lo here they come vpon vs.

Theol. Welcome neighbours, welcome. How doe you Asunctus, and you Antilegon?

Asune. Well, God bee thanked: and wee are glad to see your mattership in good health,

Theol. What make both you here at this time of the day? There is some occasion I am sure draweth you this way,

Asius. In deede sir we haue some little busi-
nesse: for wee came to talke with one of your
Parish, about a Cow we should buy of him.

Theol. Hath my neighbour a Cow to sell?

Antilegon. Wee are told he hath a very good
one to sell: but I am afraide, at this time of the
yeare, we shall find deare ware of her.

Theol. How deare? What doe you thinke
a very good Cow may be worth?

Antile. A good Cow in deede, at this time of
the yeare, is worth very neer foure pound, which
is a great price.

Theol. It is a great price indeed.

Phila. I pray you, *M. Theologus*, leaue off this
talking of kine, and worldlie matters: and let
vs enter into some speech of matters of religion,
whereby we may doe good, and take good, one
of another.

Theol. You say well: but it may bee these
mens busines requireth haste, so as they can-
not stay.

Asius. No sir, wee are in no great haste, wee
can stay two or three houres, for the daies are
long: if wee dispatch our businesse by night, it
will serue our turne well enough.

Theol. Then if it will please you to walke
to yonder *She Tree*, there is a goodlie Ar-
bour, and handsome seates, where wee may

all sit in the shadowe, and confer of heauenlie matters.

Afune. With a good will, Sir.

Phila. Come then, let vs goe.

Afune. This is a goodly Arbour indeede, and here be handsome seats.

Theo. Sit you all downe, I pray you. Now friend Philagathus, if you haue any questions to moue of matters of religion, wee are all readie to heare you.

Phila. It may bee, these men are somewhat ignorant of the very principles of Religion: and therefore I think it not amisse to beginne there, and so to make way for further matters.

Theol. I pray you do so then.

Phila. First then I demaund of you, in what state all men are borne by nature?

Theol. In the state of condemnation, as appeareth, Ephe. 2. 3. Wee are by nature the children of wrath as well as others. And againe it is written, Behold I was borne in iniquitie, & in sin hath my mother conceiued mee.

Psal. 52. 5.

Phila. Is it euery mans case? Are not Dukes and Nobles, Lords and Ladies, and the greates Potentates of the earth exempted from it?

Theol. No surelie. It is the common case of all both high and lowe, rich and poore, as it is written: What is man that he should bee cleane

Iob. 15. 14.

cleane, and he that is borne of a woman, that he should be iust?

Philaga. From whence commeth it, that all men are borne in so wofull a case?

Theol. From the fall of Adam: who thereby hath not onely wrapt himselfe, but all his posteritie, in extreame and unspeakeable miserie: as the Apostle saith. By one mans disobedience, many were made sinners: and by the offence of one, the fault came on al men to condemnation. Rom. 5. 18.

Phila. What reason is there that we all should thus be punished for an other mans offence?

Theol. Because we were then all in him, and are now all of him: that is. we are so descended out of his loynes, that of him we haue not onely receiued our naturall & corrupt bodies, but also by propagation haue inherited his foule corruptions, as it were by hereditary right.

Phila. But forasmuch as some haue dreamed, that Adam by his fall hurt himselfe onely, and not his posteritie; and that we haue his corruption deriued vnto vs by imitation, and not by propagation: Therefore I pray you shewe this more plainly.

Theol. Euen as great personages, by committing of treason, doe not onely hurt themselves,

selues, but also staine their blond, & disgrace their posteritie: for the children of such Nobles are disinherited, whose blond is attained; till they be restored againe by act of Parliament. Euen so our blond being attained by Adams transgression, wee can inherit nothing of right, till we be restored by Christ.

Phila. Doth this hereditary infection, & contagion, ouer-spread our whole nature?

Theol. Yes truly, it is vniuersal, extending it self throughout the whole man, both soule, and body, both reason, vnderstanding, will & affections: for the Scriptures auouch, that we are dead in sinnes and trespasses.

Ephes. 1. 7.
Col. 1. 21
Col. 2. 13.

Phila. How vnderstand you that?

Theol. Not of the deadnesse of the bodie, or the naturall faculties of the soule, but of the spirituall faculties.

Phila. Did Adam then lose his nature, and destroy it by his fall? or is our nature taken away by his fall?

Theol. Not so. Our nature was corrupted thereby, but not destroyed: for still their remaineth in our nature, reason, vnderstanding, will, and affections, and wee are not as a blocke, or a stocke: but by Adams disobedience we are blemished, maimed, & spoiled of all abilitie to vnderstand aright, or to will

will and doe aright. As it is witten : We are not sufficient of our selues, to thinke any thing as of our selues: but our sufficiency is of God. **And againe,** It is God which worketh in you both the will and the deed; euen of his good pleasure. **And as concerning the other point** S. Iames saith, That all men are made after the similitude of God: meaning thereby, that there remaine some reliques & parts of Gods Image, euen in the most wicked men: as reason, vnderstanding, &c. so that our nature was not wholly destroyed. 1. Cor. 3. 5.
Phil. 2. 13.
Iam. 3. 9.

Phila. Then you thinke there bee some sparks and remnants left in vs still of that excellent Image of God, which was in our first creation.

Theol. I thinke so indeed: and it may plainly appaare vnto vs in the wise speeches and writings of Heathen Poets & Philosophers: in all which wee may, as by certaine ruines, perceiue what was the excellent frame and building of mans first creation.

Phila. Can a man please God in any thing which he doth, so long as he continueth in the state of nature?

Theol. No, not in any thing: for till we be in the state of grace, euen our best actions are sinfull: as preaching, prayer, almes-deeds, &c. **As it is witten :** Who can bring a cleane thing, Iob. 14. 4.

out of that which is vncleane? *Iob. 14. 4.* The *A.*
Rom. 8. 8. possible also saith, They which are in the flesh
 cannot please God, that is, such as are still in
 their naturall corruption. And our Lord Je-
Mar. 7. 16. sus himselſe saith: Doe men gather Grapes of
 thornes, or Figges of thistles? Meaning there-
 by, that meere naturall men can bring forth
 no fruits acceptable to God.

Phila. This is a very harsh and hard saying.
 I pray you, for my further instruction, make it
 more plaine.

Theol. Men in the state of nature may do
 those things which of themselves are good,
 but they do utterly faile in the maner of do-
 ing them: they do them not as they should be
 done: that is, in faith, loue, zeale, conscience
 of obedience, &c. neither yet with any cheere-
 fulnes, delight or feeling, but euen as it were,
 forcing themselves to do the outward actions.
 Thus did Cain sacrifice, the Pharisees pray,
 Ananias & Saphyra giue almes, & the Jewes
 offer vp their oblations and burnt offerings.

Phila. Haue men any true sight, or liuely and
 sound feeling of this misery and wofull estate,
 so long as they be meere naturall?

Theol. No surely, but are altogether blin-
 ded and hardened in it, being nothing desi-
 rous to come out of it: but doe greatly please
 themselves in it, and can hardly be perswa-

ded

ded that they are in any such wofull case: as appeareth plainly in the example of that Ruler, who being commaunded or rather required of our Saviour Christ to keepe the Commandements, answered: All these haue I kept from my youth. And againe, although the Church of Laodicea was wretched, miserable, pooze, blind and naked: yet she thought her self rich, encreased with goods, and wanting nothing. It followeth then, that so long as men are in the state of nature, they haue no true sight and feeling of their misery,

Luk. 18. 21

Phila. Do you not thinke, that al men being meerely naturall, are vnder the curse of the law?

Theol. Yes certainly: and not only so, but also vnder the very tyzanny and dominion of Sathan, though they know it not, see it not, feele it not, or perceiue it not: for all that are not in Christ, are vnder the curse of the Law, and the power of darkenes and the diuell, as appeareth *Ephe. 2. 2.* where the Diuell is called the Prince that ruleth in the aire, euen the spirite that now worketh in the childe of disobedience. In another place he is called the God of this world, who blindeth the eyes of all vbeleeuers. And againe it is said, that all men naturally are in his snare, being taken captiue of him at his will.

2. Cor. 4. 4.

2. Tim. 2.

25.

Phila. Few will be perswaded of that: they will

will say, they defie the Diuell, and thanke God they were neuer troubled with him.

Theol. Their hot words do nothing amend the matter: for the Diuel is no more driven away with words then with holy water: but he sitteth in the tongues and monthes: nay possesseth the very harts and intrals of thousands which say they defie him, and are not troubled with him, as appeareth manifestly by their particular actions, and the whole course of their life.

Phila. Me thinks, if the diuell do so inwardly possesse the hearts and consciences of men, they should haue some sight and feeling of it.

Theol. The working of the diuell in mens soules (being an inuisible spirit) is with such vnconceiueable sleight & crafty conueiance, that men in the state of nature cannot possibly feele it, or perceiue it: for how can a blind man see, or a dead man feele?

Phila. Shew this more plainly.

Theol. Euen as a craftie Juggler doth so prestigiante and blind mens outward senses by the delusions of Satan, that they thinke they see that which they see not, & feele that which they feele not: Euen so the diuell doth so delude and bewitch our inward senses, & the naturall faculties of our soules, that wee hauing a mist cast before our eyes, thinke we
are

are that which we are not, see that which we see not, & feele that which we feele not. For the deep cunning of Sathan lieth in this, that he can giue vs our deaths wound, and wee shall neuer know who hurt vs.

Phila. Few will beleeeue this to be true.

Theol. True indeed: for few will beleeeue the scriptures: few will beleeeue this, because few feele it: where it is not felt, it can hardly be beleeued: onely the elect do feele it, & therefore onely the elect do beleeeue it. As for all others, they are the verie prentises and bond-slaves of the diuel, which is a thousand times worse then to be a Gallie slave.

Phila. How long doe men continue in this wofull state of nature, being vnder the curse of the law, and the very slavery of Sathan and sin?

Theol. Till they be regenerate and borne againe, & so brought into the state of grace: as our Lord Iesus saith, Except a man be borne Iohn. 3. 3. againe, he cannot see the kingdome of God.

Phila. Do not many die and depart this life, before they be borne againe, and consequently before they be brought into the state of grace?

Theol. Yes no doubt, thousands: for many liue forty or threescore yeares in this world, and in the end die, and goe out of this life, before they know wherefore they came into it: as it is witten, My people perish for want Hos. 4. 6.
of

of knowledge.

Phila. What may we thinke of such?

Theol. I quake to speak what I think: for surely I do not see how such can be saued. I speak not now of infants & children, whereof some no doubt are saued by vertue of the promise & conenāt, through the election of grace.

Phila. It seemeth then that you think none can be saued, but those only which are borne againe.

Theol. I thinke so indeed.

Phila. I pray you tell me, what that same regeneration & new birth is, wherof you speake?

Theol. It is a renewing & repairing of the corrupted and decayed estate of our soules. As
 Rom. 12.2 it is w^ritten, Be ye changed by the renewing
 Ephe. 4.13 of your mind. And againe, Be renewed in the spirit of your mind,

Phila. Explaine this more fully.

Theol. Euen as the wild Olive retaineth his old nature, til it be grafted into the sweet Olive, but afterward is partaker of a newe nature: so we, till we be grafted into Christ, retaine our old nature, but afterward are turned into a new nature, as it is w^ritten:

Gal. 6.7 If any man be in Christ, he is a new creature.

Phila. I vnderstand not what you say.

Theol. You must know this, that as there is a naturall birth of the whole man: so there is also a spirituall birth of the whole man.

Phila.

Phila. How is that?

Theol. When as the naturall faculties of the soule, as reason, vnderstanding, will & affections, & the members of the body also, are so sanctified, purged & rectified by grace, y^e we vnderstand, wil, & desire that which is good.

Phila. Cannot a man will and desire that which is good, before he be borne againe?

Theol. No more then a dead man can desire the good things of this life. For mans will is not free to consent vnto good, til it be enlarged by grace: & an vnregenerate man doth liue necessarilie, though not by constraint. For mans will is free from constraint (for it sinneth of it selfe) but not frō th^ealdome vnto sin.

Phila. You speake, as if a man could doe no other but sinne, till the new worke be wrought in him.

Theol. That is mine opinion indeede: for a man & his flesh are all one, till he be regenerate: they agree together like man and wife, they ioyne together in all euill, they liue and die together: for when the flesh perisheth, the man perisheth.

Phila. Is not this Regeneration a changing, or rather destroying of humane nature?

Theol. Nothing lesse. It is neither an abolishing, nor chaunging of the substance of body or soule, or anie of the faculties thereof:
but

but onely a rectifying and repairing of them by remouing the corruption.

Phila. Is then our naturall corruption so purged and quite remoued by the power of grace, as that it remaineth not at all in vs, but that wee are wholly freed of it?

Theol. Not so. For the reliques and remnants of our old nature, which the scripture calleth the olde man, do hang about vs, and dwell in vs, euē vntil our dying day: as it is plainlie proued in the ten last verses of the seauenth to the Romanes.

Phila. Then you affirme that this new man, or new worke of grace and regeneration, is vnperfect in this life.

Theol. Yea. For the new creature, or new worke of grace, can neuer be fullie fashioned in this life: but is alwaies in fashioning. And as our faith & knowledge in this life are vnperfect: so is our regeneratiō & sanctification.

Phila. You saide before, that the regeneration or newe birth is of the whole man: which speech seemeth to imply, that the newe worke of grace is entire and perfect.

Theol. You mistake the matter. For although the newe birth is vniuersall, & of the whole man: yet it is not entire, perfect, pure, & without mixture of corruption. For it is writ-

Gal. 5. 17. ten, The flesh lusteth against the spirit, and the spirit

spirit against the flesh. The Apostle also prayeth, that the Thessalonians may bee sanctified throughout, in spirit, soule and body.

Phila. This seemeth very obscure: I pray you make it more plaine.

Theol. You must note this, that the newe worke & the old, flesh & spirit, grace & corruption, are so intermingledly toynd together in all the faculties of the soule & body; as that the one doth euer fight against the other.

Phila. But tell mee, I pray you, howe you vnderstand this intermingling of grace and corruption in the soule? Do you meane, that grace is placed in one part of the soule, & corruption in another, so as they be sundred in place?

Theol. No, that is not my meaning: but this, that they are toynd and mingled together (as I said) in and throughout the whole man. For the minde, or vnderstanding part, is not one part flesh, and another part spirit: but the whole minde is flesh, and the whole mind is spirit, partlie one, & partlie another. The same is to be said of the will & affectiōs.

Phila. I pray you expresse it yet more plainelie.

Theol. Euen as the ayre in the dawning of the day is not whollie light, or whollie dark, as at midnight, or at noone day; neither is it in one part light, in another part darke: but the whole aire is partlie light, & partlie dark
through-

throughout: & as in a vessell of luke-warme water, the water it selfe is not onelie hote, ne; onely colde, but heat & cold are mixed together in euery part of the water: so is y^e flesh and the Spirit mingled together in the soule of man. And this is the cause why these two contrarie qualities fight together.

Phila. Out of doubt this doctrine of regeneration is a very great mysterie.

The. Yes certainly: it is a secret of secrets, which y^e wise of this world cannot comprehend.

Phila. Some thinke, that curtesie, kindnesse, good nurture, good nature, and good education are regeneration, and that courteous and good natured men must needs be saued.

Theol. They are greatly deceiued: for these things do not necessarilie accompany saluation, but are to be found in such as are altogether prophan, and irreligious: yet we are to loue such good outward qualities, and the men in whome we find them.

Phila. What say you then to learning, wit, and policie? are not these things of the essence of religion, and proue a regeneration?

Theol. No, no: for they be externall gifts, which may bee in the most wicked men, as in Papists, Heathen Poets, and Philosophers: yet wee are greatly to reuerence learned and wise men, although the newe and inward

ward work be not as yet wrought: for that is onely of God, that is from aboue.

Phila. The common people do attribute much to learning and policie: for they will say, Such a man is learned & wise, and knoweth the Scripture as well as any of them all, and yet hee doth not thus and thus.

Theol. It is one thing to know the History and letter of the Scriptures, and another thing to beleue and feele the power thereof in the heart, which is onely from the sanctifying Spirit, which none of the wise of this worlde can haue.

Phila. It is a common opinion, that if a man hold the truth in iudgement, be no Papist, or heretike, but leadeth an honest ciuill life, then hee must of necessitie be saued.

Theol. That followeth not: for many come so far, which yet notwithstanding haue not the inward touch.

Phila. That seemeth strange. For many will say, As long they bee neither whore nor theefe, nor spotted with such like grosse sins, they trust in God they shall be saued.

Theol. They erre, not knowing the Scriptures. For many thousands are in great danger of loosing their soules for euer, which are free from such notozious and horrible vices: nay, many which in the worlde are counted good

honest mē, good true dealers, good neighbors,
and good Towne-men.

Asius. I pray you Sir, giue me leaue a little. I haue heard al your speech hitherto, & I like reasonably wel of it: but now I can forbear no longer, my conscience vrgeth me to speak. For mee thinks you goe too farre, you goe beyond your learning in this, that you cōdemne good neighbours, & good town-men. You say, many such men are in danger of loosing their soules: but I will neuer beleue it while I liue. For if such men be not saued, I can not tell who shall.

Theol. But you must learn to know out of scriptures, that al outward honestie & righteousnesse, without the true knowledge and inward feeling of God, auailleth not to eternall life. As our sauiour Christ saith: Except your righteousnesse exceed the righteousnesse of the Scribes & Pharises, ye cā not enter into the kingdome of heauen. It is also witten, y^e whē Paul preacht at Berea, many honest mē & honest women did beleue; y^e is, such as were outwardly honest, or honest to y^e world-ward oyl: for they could not be truly and inwardly honest, before they did beleue. Therefore you see that this outward honestie & ciuility, without the inward regeneration of the Spirit, auailleth not to eternall life: and then consequently, al your worldly honest men are in great danger of

Matth. 7.

Act. 17. 11

of loosing their soules for ever.

Asme. What sound reason can you yeelde, why such honest men should be condemned?

Theolog. Because many such are utterly void of all true knowledge of God, and of his worde. Nay, which is more: many of them despise the word of God, and hate all the zealous professors of it. They esteeme Preachers but as prattlers; and Sermons, as good Tales: they esteeme a preacher, no more than a Shoo-maker: they regard y^e Scriptures, no more then their olde shoes. What hope is there then, I pray you, that such men should be saued? Doth not the holy Ghost say: How shall wee escape, if wee neglect so great salvation?

Heb. 2. 3.

Asme. You goe to farre, you iudge too hardly of them.

Theol. Not a whit. For all experience sheweth, that they minde, dreaime, and dote of nothing els day and night, but this world, this world, lands & leases, grounds and linings, kine, and sheep, and how to war rich. All their thoughts, words, and works, are of these and such like things. All their actions do most manifestly declare, that they are of the earth, and speake of the earth: & that there is nothing in them, but earth, earth. As for Sermons, they care not how few they hear. As for y^e scriptures
C 2 they

Ier. 6. 10.

they regard them not, they read the not, they esteeme them not worth the while: there is nothing moze like some vnto them: they had rather pill strawes, or do any thing, then heare, read, or confer of the Scriptures. And as the Prophet saith: The word of the Lord is as a reproach vnto them, they haue no delight in it.

Phila I maruell much, that such men should liue so honestly to the world-ward.

Theol. So maruell at all for many bad men whose harts are worm-eaten within, yet for some outward and carnal respects, do abstain from the grosse act of sinne: as, some for credit, some for shame, some for feare of lawe, some for feare of punishment: but none for loue of God, for zeale, or conscience of obedience. For it is a sure thing, that the wicked map haue that spirite which doth reppelle: but not that which doth renew.

Phila. It seemeth then by your speeches, that some which are not regenerate, doe in some things excell the children of God.

Theol. Most certaine it is, that some of them in outward giftes, and the outward carriage of themselves, do goe beyond some of the elect.

Phila. Shew me I pray you in what gifts.

Theol. In learning, discretion, iustice, temperance, prudence, patience, liberality, affability, kindnes, curtesie, good nature, & such like.

Phila.

Phila. Me thinketh it should not be possible.

Theol. Yes truly, For some of Gods deare childre, in whom no doubt the inward worke is truly and soundly wrought: yet are so troubled and encombr'd, with a crabbed and crooked nature, and so clogged with some master-sinne; as some with anger, some with pride, some with couetousnes, some with lusts, some one way, and some another: all which breacking out in them, do so blemish them & their profession, that they cannot so shine forth vnto men, as otherwise no doubt they would: & this is their wound, their griefe, and their hart-smart, and that which costeth them many a teare, and many a prayer: and yet can they not get the full victory ouer them, but till they are left in them, as the pike in the flesh to humble them.

Phila. Yet loue should couer a multitude of such infirmities in Gods children.

Theol. It should do so indeed: but there is great want of loue, eue in the best: & the worse sorte espying these infirmities in the godly, run vpon them with open mouth, and take vpon them to condemne them vterly, and to iudge their hearts, saying; they be hypocrites, dissemblers, and there is none worse then they.

Philaga. But doe you not thinke that there be some counterseits, euen amongst the greatest

professors?

Theol. Yes, no doubt: there be, and alwaies haue bin some very hypocrites in the church: but we must take heed of iudging & condemning all, for some. For it were very much to condemne Christ and his eleuen disciples, because of one Iudas; or the whole Primitive Church, for Ananias and Saphira.

Phila. But I hope you are of this mind, that some regenerate men euen in outward gifts, and their outward cariage, are comparable with any others.

Theol. Questionlesse, very many. For they being guided by Gods spirit, & upheld by his grace, doe walke very vprightly, & blameably towards men.

Phila. Yet there resteth one scruple: for it seemeth very strange vnto me, that men of so discreet cariage as you speake of, and of so many good parts, should not be saued. It is great pittie such should be damned.

Theol. It seemeth so vnto vs indeed: but God is only wise. And you must note, that as there bee some infirmities in Gods children, which he correcteth wth tēporal chastisements; and yet rewardeth their faith, loue, & inward seruice and obedience, with eternall life: so there be some good things in wicked, & them that are without Christ, which god rewardeth with

With temporall blessings; and yet punisheth them eternally for their vnbeleefe and hardnesse of heart.

Phila. Now you haue reasonably well satisfied me, touching the doctrine of regeneratiō, & the manifold errors & deceits that are in it, and of it, I pray you let vs now proceed: and first of all tel me, by what means the new birth is wrought.

Theol. By the preaching of the word, as the outward meanes, and the secrete worke of the Spirit, as the inward meanes.

1. Pet. 1. 13.
Ioh. 15. 3.
Act. 10. 44.
Ephes. 4. 3.

Phila. Many heare the word preached, & are nothing the better, but rather the worse: what I pray you is the cause of that?

Theol. Mens owne incredulitie, and hardnesse of heart: because God in his wrath leaueth them to themselves, and depriueth them of his spirit; without the which, al preaching is in vaine. For except the Spirit doe follow the word into our hearts, we can find no ioy, taste, nor comfort therein.

Act. 16. 14.

Phila. Can not a man attaine vnto regeneration and the new birth, without the word and the Spirit?

Theol. No verily: for they are the instruments & means, whereby God doth worke it.

Asiue. Why may not a man haue as good a faith to God-ward, that heareth no Sermons, as he that heareth all the Sermons in the world?

Theol. Why may not he, which eateth no meate, be as fat and as well liking, as he that eateth all the meat in y^e world? For is not the preaching of the word, the food of our soules?

Answer. I like not so much hearing of Sermons, and reading of the Scriptures; except men could keepe them better.

Theol. Faithfull and honest hearers doe therfore heare, that they may be more able to obserue and do. For a man cannot do the will of God, before he know it: and he cannot know it, without hearing and reading.

Antilegon. I maruell, what good do me get by gadding to Sermons, and poring so much in the Scriptures; or what are they better then others? there are none more full of enuie & malice then they. They will doe their neighbour a shrewd turne as soone as any body; and therefore in mine opinion, they be but a company of hypocrites, and precise fooles.

Theol. You iudge vncharitably. For little do you know what they feelee, or what good Gods people get by hearing of his word. For the worke of the Spirit in the hearts of the elect is very secret, and altogether hid from
 ohn. 3. 8. the world, as it is written: The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whither it goeth, or whence it cometh: So is every man that is borne of the Spirit.

Spirit. **And againe,** The things of God knoweth no man, but the spirit of God.

Asune. Tush, tush : what needs all this adoe? If a man say his Lords praier, his ten Commandments, and his beliefe, and keepe them, & say no body no harme, nor doe no body no harme, & do as he would be done to, haue a good faith to God-ward, and be a man of Gods beliefe, no doubt he shall be saued, without all this running to Sermons, and prattling of the Scriptures.

Theol. Now you powze it out indeed : you thinke you haue spoken wisely. But alas you haue betrayed your great ignorance. For you imagine, a man may bee saued, without the **Word** : which is a grosse error.

Asune. It is no matter : say you, what you wil, & al the Preachers in the world besides. As long as I serue God, and say my praers duely, & truly, morning and euening, and haue a good faith in God, and put my whole trust in him, and do my true intent, and haue a good mind to god-ward, & a good meaning : although I am not learned, yet I hope it will serue the turne for my soules health. For that God, which made me, must saue me. It is not you that can saue me, for all your learning, and all your Scriptures.

Theol. You may very fitly be compared to a sicke mā. who hauing his braine disempered with heat, rauceth, & speaketh idly, he cannot tell

Pro. 13. 9. **tel what.** For the holy ghost saith; He that turneth away his eare fro hearing the law, even his praiser shall be abhominable. And again, He that despiseth the word, he shall be destroyed.

So long therefore as you despyse Gods word, & turne away your eare from hearing his gospell preached. all your praiers, your fantastical seruing of God, your good meanings, and your good intents, are to no purpose, but most loathsome & odious in sight of God: as it is written; My soule hateth your new moones, & your appointed feasts, they are a burthen vnto me, I am weary to beare them. When you stretch out your hands, I will hide mine eyes from you: and though you make many praiers, I will not heare, for your hands are full of blood.

Esa. 1. 14.

And againe the Lord saith by the same prophet; He that killeth a bullock, is as if hee slewe a man: he that sacrificeth a sheepe, as if hee cut off a dogges necke: he that offereth an oblation, as if he offered swines blood: he that remembreth incense, as if he blessed an Idoll. Where you see, the Lord telleth you his mind touching these matters: to wit, that al your praiers, seruices, good meanings, &c. are abhominable vnto him, so long as you walke in ignorance, prophaneesse, disobedience, & contempt of the gospell. For he saith in the words immediatly going before; To him will I looke, even to him that

Esa. 66. 3.

that is poore and of a contrite spirit, and trembleth at my words.

Answer. I grant indeed, for thē that are idle & haue little to doo, it is not amisse now & then to heare a sermō, & read the scriptures; but we haue no leasure, we must follow our busines, we cānot liue by the scriptures: they are not for plain folk, they are too high for vs, we wil not meddle with them, they belong to Preachers and Ministers.

Theol. **Christ saith,** My sheepe heare my voice, *John. 10.*

& I giue vnto them eternal life. If therfore you refuse to heare y^e voice of Christ, you are none of his sheepe, neither cā you haue eternal life.

And in another place our Lord Iesus saith,

He that is of God, heareth Gods word. Ye therfore heare it not, because yee are not of God. *John. 8. 47.*

S. Paul, writing to all sortes of men, both rich & poore, high and low, men & women, young,

& old, exhorteth, that the word of Christ may dwell plentifully in them all, in all wisdome. *Col. 3. 16.*

You see therfore that the Apostle would haue all sortes of people, that haue soules to saue, to be well acquainted with the Scriptures.

Therefore you may as well say, you will not meddle with God, with Christ, nor with euerlasting life, as to say, you will not meddle with the Scriptures.

Answer. Well, I can not read, and therefore I can not tell, what Christ, or what Saint Paul may say:

say: but this I am sure of, that God is a good man (worshipped might he be) he is merciful, & that we must be saued by our good praiers, and good seruing of God.

Theol. You speake foolishly, and ignorantly in al that you say; hauing no ground for any thing you speak, but your owne fantasie, & your owne conceite: and yet you will beleue your owne fantasie against all Preachers, & against all that can be spoken out of the word. But I pray you giue me leaue a litle. If a mā dycam that he shal be a king, & in the morning when he is awake, perswadeth himselfe it shal be so, may he not be lustily laughed at, as hauing no ground for it: euen so may all they which beleue their owne dreames & fantasies touching saluatiō. But it is true which Salomon saith: **Pro. 14.15** A foole beleueth euerything: that copper is gold, and a Counter an Angel. And assuredly great reason there is, that he, which will not beleue God, should be giuen ouer to beleue the Diuell, his dycame, and his fantasie.

Asune. I pray you instruct me better then.

Theol. You had need indeed to be better instructed: for the diuel hath slyly deluded your soule, and cast a mist before your eyes, making you beleue the Crow is white, and that your estate is good before God; whereas indeed it is most wofull and miserable.

Asune.

Asure. Nay: I defie the diuell, with all my heart. But I pray you tell me, how it commeth to passe that I am thus deceiued?

Theol. This is it that deceiueth you and many others; that you measure your selues by your selues & by others: which is a false metwand. For you seem to lie straight, so long as you are measured by your selues & by others: but lay the rule of Gods word vnto you, & then you lie altogether crooked.

Asure. What other thing is there that deceiueth me?

Theol. In other thing that deceiueth you, is your owne hart: for you know not your owne hart, but are altogether deceiued therein. For the hart is deceiueable aboue all things. Yet is a wise mā and greatly enlightened, that knoweth his owne hart. But you are blind, & know not what is within you; but dimly imagine you shall be saued, and hope you know not what of eternall life. And because blindnesse maketh you bold, you will seeme to bee resolute in words, & say: It is pittie he should liue, which both any wight doubt of his saluation. And assuredly you speake as you thinke, and as you know. For, for ought that you know to the contrary it seemeth so; though in deede, and in truth it is not so: for you are deluded with a false light. And sometimes, no doubt, you haue
p; tks,

Jer. 17 9.

picks, gripes, terrores, and inward accusati-
ons of conscience, for al your bold & resolute
speeches.

Asune. Truly, I neuer heard so much before.

Theol. That is, because you shut your eyes,
and stop your eares against God, & all good-
nesse. You are like the deafe Adder, which hea-
reth not the voice of the Charmer, though he be
most expert in charming.

Psal. 58.
4. 5.

Asune. Well then, if it be so, I would be glad
now to learne, if you would teach me. And as
you haue shewed me the meanes whereby the
new birth is wrought: so now shew me the cer-
taine signes and tokens thereof; whereby al men
may certainly know that they are sanctified, re-
generate, and shall be saued.

Theol. There be eight infallible notes and
tokens of a regenerate mind, which may wel
be termed the eight signes of saluation: and
they are these:

8 infalli-
ble signes
of saluatiō.

Iohn. 3. 5.

Iohn. 5. 2.

Pl. 119. 14.

Psa. 145. 18

Rom. 12. 11

Apoc. 3. 12

Mat. 16. 24.

Iob. 1. 11.

Eph. 4. 28.

Psa. 50. 13.

A loue to the children of God.

A delight in his word.

Olien and seruient praier.

Zeale of Gods glory.

Deniall of our selues.

Patient bearing of the crosse, with profit, and
comfort.

Faithfulnesse in our calling.

Honest, iust, and cōscionable dealing in al our
actions

actions amongst men.

Phila. Now that you haue shewed vs the euident signes of a mans saluation; shew vs also the signes of condemnation.

Theol. The contraries vnto these, are manifest signes of damnation;

8. signes of
condem-
nation.

No loue to the children of God.

No delight in his word.

Seldome and cold prayers.

Coldnesse in Gods matters.

Trusting to our selues.

Impatiencie vnder the crosse.

Vnfaihtfulnesse in our calling.

Vnhonest and vnconscionable dealing.

Phil. No doubt, if a mā be infected with these, they be shrewd signes that a man is extremely soule-sick, and in a very dangerous case. But are there not yet more euident and apparant signes of condemnation then these?

Theol. Yes verily. There be nine very cleare and manifest signes of a mans condemnation.

Nine ma-
nifest signs
of damna-
tion.

Phila. I pray you, let me heare what they be.

Theol. Pride.

Whoredome.

Couetousnesse.

Contempt of the Gospell.

Swearing.

Lying.

Drunken-

Drunkennesse.

Idlenesse.

Oppression.

Phila. These be grosse things indeed.

Theol. They may not vnfitly be termed the nine Beelzebubs of the worlde: & he, that hath these signes vpon him, is in a most woful case.

Phila. What if a man be infected with some two or three of these?

Theol. Whosoever is infected with three of them, is in great danger of loosing his soule. For all these be deadly venome, and rank popson to the soule: and either the three first, or the three last, or the middle three, are enough to popson the soule, and sting it to death. Nay, to say the truth, a man were as good gripe a Toade, and handle a Snake, as meddle with any one of these.

Phila. Is euery one of them so dangerous?

Theol. Questionlesse. For they be the verie plague-sores of the soule. If any man haue a plague-sore vpon his body, we vse to say gods tokens are vpon him, Lord haue mercy on him. So we may truly say, if a man be thoroughlie and totally infected at the heart with any one of these, Gods tokens are vpon his soule, Lord haue mercie on him.

Phila. Many doe not thinke these to be such dangerous matters as you make them, and many there

there be which make light of them.

Theol. True indeede. For the most part of men are altogether shut vp in blindnesse, and hardnesse of hart, hauing neither sight nor feeling of their sinnes; and therefore make light of them, thinking there is no such danger.

Phila. It is most certaine, that men are giue to lessen and extenuate their sinnes; or else to hide them, and dawbe them ouer with many cunning shifts, and vaine excuses. For men are euer readie to take couert, and will writhe and wreath (like Snakes) to hide their sinnes; yea, if it were possible, to make sin no sin, to make vertue vice, and vice vertue. Therefore I pray you lay open, vnto me, out of the Scriptures, the grieuousnes, & vgliness of their sinnes.

Theol. The stinking filthinesse of these sins is so great and horrible, that no tongue or pen of man is sufficient fully to manifest and lay open the same, according to the proper nature and being thereof: yet notwithstanding I will do my endeouour to lay them open in some measure; that all men may the more loath them.

Phil. I pray you then, first of al, begin with pride.

Theol. You say well. For that indeede may well stand in the fore-front; sith it is a master diuell, and the master pock of the soule.

Phila. Shew me, out of the scriptures, that pride is so grieuous and loathsome.

D

Theol,

Pro. 16. 5.

Theol. *Salomon* saith: Euery one, that is proude in heart, is abhominatiō to the Lord. Which plainly sheweth, that God doeth detest and abhorre proud men. And is it not a feareful thing, thinke you, to be abhoyred of God? And in the same Chapter, verse. 18. he saith: Pride goeth before destructiō, & an high mind before the fall. Where he sheweth, that Pride is the forerunner of some deadly downe-fall, either by disgracing, or displacing. For it is an old and true Proverbe, Pride wil haue a fall. And oftentimes when men are most lifted vp, then are they nearest vnto it: as the examples of Haman, Nabuchadnezzar, and Herod, doe plainely declare. When the Nile swelleth, the rest of the bodie pineth away: Euen so, when the hart is puffed vp with Pride, the whole man is in danger of destruction. Moreover the holy Ghost saith: The Lord wil destroy the house of the proud. *Iob* saith of such kind of men: The sparke of his fire shall not shine: feare shall dwell in his house, & brimstone shall be scattered vpon his habitatiō. And in *Iob. 20. 26.* another place, he saith: The fire, which is not blown, shal deuour him. He thinketh therfore, if there were any sparke of grace in vs, these terrible speeces of the holy Ghost might serue to humble vs, & pull downe our pride: especiallie sith the Scriptures doe affirme that God resisteth the proud, and setteth himselfe, *ex professo*, against

Job. 18. 5.

& 15.

Job. 23. 13.

against them: and therefore woe unto them. For if God take against a man, who can reclaime him? For he doth whatsoever he will.

Phila. But tell me, I pray you, when you speake against Pride, what Pride it is, that you meane?

Theol. I meane all pride; both that which is inward in the hart, and that also which breaketh out, in mens foreheads: I mean that, which apparantly sheweth it self in mens words and workes.

Phila. Doe you meane also Pride of mens gifts?

Theol. Yes surely. For there is no pride worse or more dangerous, then that. Beware, saith one, of spirituall pride: as, to bee proud of our learning, wit, knowledge, reading, writings, sermons, prayers, godlines, policy, valour, strength, riches, honoz, birth, bewtie, authoritie. For God hath not giuen such gifts unto men, to the end they should make sale-ware of them, & set them a sun-shining, to behold; seeking onely themselves with their gifts, & vaine praise of the multitude, & applause of the people: so robbing God of his honoz, & proudly arrogating, to themselves, that which is due unto God; which is, & praise of his gifts. But he hath giuen his gifts to another end: namely, that wee should vse them to his glory, and the good of others (either in Church or common-wealth) especially of those which do most concerne vs.

Phila. Yet we see commonly, men of greatest gifts are most proud.

Theol. True indeed. For the finest cloth is soonest stained. And as wormes ingender sooner in soft & tender wood, then in that which is more hard and knottie: and as mearhs doe breed sooner in fine wool, then in course flocks: Euen so Pride, and vain-glorie, doe sooner assault an excellent and rare man in all kind of knowledge and vertue, than another of meaner gifts. And therefore Pride is said to spring out of the ashes of all vertues. For men will be proud, because they are wise, learned, godly, patient, humble, &c. Pride therefore may verie fitlie bee compared to the Crab-stocke speines, which grow out of the roote of the very best Apple-tree. Therefore, to say the truth, this is one of the last engines and weapons, which the diuel bleth for the overthrowing of Gods own childre: euen to blow them vp with pride, as it were with gun-powder. For as we see it come to passe in the siege of strong holds, when no batterie or force of shot will preuaile, the last remedy and policie is to undermine it, and blowe it vp with traines of gun-powder: so when Satan can no way preuaile, against some excellent seruants of God, his last denice is, to blow them vp with Pride, as it were with gun-powder.

Phila.

Phila. I see, it is a speciall grace of God, for me of great gifts, to be humble minded: and he is an odde man of a thousand, which excelling in gifts, doth excel in humility; & the more gifts he hath, the more humbly hee walketh: not contemning others; but esteeming the better than himselfe. For comonly we are the worse for gods gifts: because we haue not the right vse of them; and againe, because they ingender so much proud flesh in vs, that we had need daily to be corzied. Therefore God sheweth great fauour & mercy to that man, who he humbleth & taketh downe by any afflictions, or infirmities whatsoeuer. For otherwise, it is sure, proud flesh would altogether ouer-grow vs.

Theol. You haue spoken the truth for the Apostle himselfe confesseth, that he was tempted and troubled this way, and had like to haue been puffed vp out of measure, with the abundance of his reuelations; but that God, in great mercy, sent him a cooler, and abater: to wit, a picke in the flesh (which he calleth the messenger of *Sathā*) whereby the Lord cured him of his pride. And euen so doth he cure many of vs of our pride, by throwing vs to *Sathā*, leauing vs to our selues, & giuing vs ouer to commit some grosse euill, euen to fall downe and breake our neckes: and all, to the end he may humble vs, tame vs, and pull downe our pride, which he seeth we are hart sicke of. It is good

2. Cor. II.

for vs therfore to be humble in the abundance of graces, that we be not proude of that which we haue, or y^e which we haue done. For humilitie, in sinne, is better then pride in well doing.

Phila. Herein surely appeareth the great wisdom and mercie of God; that he so gratioously wingeth good out of euill, and turneth our afflictions, infirmities, fallies, and downe-falles, to his glory, and our good.

Theol. It is most true. For euen as of the flesh of a Ciper, is made a soueraigne medicine, to cure those that are stricken of a Ciper: & as Whittes creeper expell poison, with poison: so God, according to his marvellous wisdom, both of the infirmities which remaine in vs after regeneration, cure other more dangerous diseases: as pride, vaine-glory, and presumption. Oh blessed therfore be his name for euer, which thus mercifully causeth all things to worke together for the good of his owne people: of whom, these things are specially to be understood.

Phila. Is there no cause, why me of great gifts should glory in their gifts?

Theol. No surely, none at all. For the Apostle saith, Who separateth thee? And what hast thou, that thou hast not receiued? If thou hast receiued it, why boastest thou, as though thou haddest not receiued it? Where the Apostle plainly sheweth, that no man is to be proud of his gifts,

gifts; because they are none of his owne: he hath but receiued them to vse. We count him worthy to be laughed at, as a foole, who hauing borrowed haue apparell of others (as a lilke gowne, a latten doublet, a chaine of gold, velvet breeches, &c.) should proudly iet in the streets in them, as if they were his owne: Eue so they are worthy to be chronicled for fooles, which are proud of Gods gifts, which are none of their owne. Therefore the Prophet Jeremy saith, Thus saith the Lord: Let not the wise man glory in his wisdom, nor the strong man in his strength, neither the rich man in his riches: but let him that glorieth, glory in this, that he vnderstandeth and knoweth me.

To this point also, wel saith y^e Heathē Poet: No man can escape the punishment of Pride: therefore in greatest prosperity be not puffed vp.

Phila. Yet is it a world to see, how proud, surly, haughty, stately, insolent, & Thraconical some be, because of their gifts. They thinke they touch the clouds with their heads, and that the earth doth not beare them: they take themselues to be petty Angels, or some wonderfull wights. They contemne and disdain al others, which haue not the like gifts. They doe contemptuously overlooke the, as a Lion should overlooke a Mouſe, a King a begger: or, as we say in a Prouerbe, As the Diuell overlooked Lincolne.

Theol. Oh proud dust! Oh haughty wormes meate! If they would bring their hearts before God, and their consciences, thoughts, and affections to be iudged by his Lawe, it would soone coole them, and take them downe well enough: they should see their wants and imperfections to bee so great, that they indeede should haue no more cause to boast of their gifts, thē the Black-moor hath of his whitenesse, because his teeth are white. The holy Ghost cuts all our combs, & pulleth downe all pride of flesh, when he saith, How small a thing doth man vnderstand of God!

Iob. 26. 14.

Phila. I pray you, let vs proceed to speake of the outward and grosse pride of the world: and first of all, tell mee what you thinke of pride in apparell.

Theol. I thinke it to be vanitie of all vanities, and a folly of all follies. For to be proud of apparell, is, as if a theefe should be proud of his halter, a begger of his cloutes, a childe of his gay, or a foole of his bable.

Phila. Yet we see, how proud many (especially womē) be of such bables. For when they haue spent a good part of the day in tricking & trimming, pricking and pinning, pranking and pouncing, girding and lacing, and brauing vp themselves in most exquisite maner, thē out they come into the streetes, with their Peddlers shop vpon their

their backe, and carry their crests very high, taking themselues to be little Angels: or, at least, somewhat more then other women. Whereupon, they do so exceedingly swell with pride, that it is to be feared, they will burst with it, as they walke in the streetes. And truly we may think, the very stones in the streete, & the beames in the houses do quake, and wonder at their monstrous, intolerable, and excessiue pride. For it seemeth, that they are altogether a lump of pride, a masse of pride, euen altogether made of pride, & nothing else but pride, pride.

Theol. You seeme to be very hote in the matter.

Asune. Marrie sir, I like him the better: for the worlde was neuer so full of pride, as it is now adaies.

Theol. Alas, alas: indreed, who can hold his peace, at the pride of this age? What a thing is it, that flesh & bloud, wormes-meat, dust and ashes, dirt and dūg should so braue it out with their trimme cloutes, and that in the sight of God, Angels, and men? For the time wil come, when both they, and all their gay clouts shall be buried in a graue: yea, as Iob saith, The graue shall be their house, and they shall make their bed in the darke, And then shall they say to corruption; Thou art my father: and to the worne; Thou art my mother and my sister. What then shall it auaille

Iob. 17. 14.

auaile them, thus to haue ruffled it out in all their brauerie, when as suddenly they shall go downe to destruction? What did it profite the rich man, to be sumptuously clothed, & fare deliciously euery day, when his body was buried in the dust, and his soule in hell fire?

Asune. I pray you sir, what say you to these great ruffles, which are borne vp with supporters, and rebatoes, as it were with poste and raile?

Theol. What should I say? but God be merciful vnto vs. For such things do draw downe the wrath and vengeance of God, vpon vs all: and as the Apostle saith, For such things sake, the wrath of God commeth vpon the children of disobedience. And truely, truely, wee may well feare, that God will plague vs for our abominable pride.

Asune. What say you then to these doubled and redoubled ruffles, which are now in common vse, strouting fardingales, long lockes, fore-tufts, shagge haire, and all these new fashions, which are deuised and taken vp euery day?

Theol. I say, they are farre from that plainnesse, simplicitie, and modestie, which hath been in former ages: our forefathers knew no such things. It is recorded of William Rufus, so netime King of this land, that when his Chamberlaine on a time brought him a newe paire of hose, he demaunded of him what they

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cost: who answered in. s. Therat the king, being somewhat mooued, commanded him to prepare him a paire of-a *Darkie*. If kings were then thought to exceed, that bestowed a *Dark* vpon a paire of hols, what is to be thought of many meane men in these our daies (yea such as haue no liuing, and are scarce of any good calling) which bestow as much vpon one paire, as the king did vpon two. When he was thought most of all to exceed: But alas, alas, we haue passed all bounds of modestie and measure: there is no hoc with vs. Our land is to be aue of this sinne. If it be the vice of all nations, and the follies of all, yett we are vpon vs how shall we beare them? As for these new fashions, the more new they be, the more foolish and ridiculous are they. For as for these new fashions, we are growne faine out of fashion. If wee had as many fashions at our bodies, as we haue of our attire, we should be as many fashions as fingers and toes. But the men & women do apparantly shew their owne minds, by following so greedily such vaine toyes and fashions.

A fine. It was neuer good world, since starching and steeling, Susses, and whale-bones, supporters, and rebaters, full moones, and hobbie horses, painting and dying, with selling of sauer & complexion came to bee in vse. For since these came

came in, couetousnesse, oppression and deceit haue increased. For how els should pride be maintained? And sure it is, within these thirtie yeares, these things were not knowne, nor heard of. And what say you the to painting of faces, laying open of naked breasts, dying of haire, wearing of periwigs, and other haire, coronets and top gallants? And what say you to our artificial women, which will be better then God hath made them? They like not his handy-worke, they will mend it, and haue other complexion, other faces, other haire, other bones, other breasts, and other bellies, then God made them.

Psal. 119.

Ier. 9. 1.

Neh. 13.

Theol. This I say: that you and I, and all the Lords people, haue great and iust cause of mourning, weeping, and lamentatiō, because such abomination is committed in Israel. Dauides eyes gushed out with rivers of teares, because men kept not gods lawes: and an horrible feare came vpon him, because men forsooke the law of God. Jeremy did sigh in secret, wishing that his head were full of water, and his eyes a fountaine of teares, because of the sinnes of the people. Nehemiah mourned for the transgressiō of gods people. Lots iust soule was vered with y^e vncleane conuersation of the Sodomites: and shal we mourne nothing at all for these things? Shall wee be no whit grieved for the pride of our land: shal we shed no teares for
such

such horrible, and intolerable abomination: They are odious in the sight of God and men: the ayre stinketh of them. It is gods marvellous patience, that the diuel doth not carry the away quick, and rid the earth of them: or that fire and brimstone doth not come downe from heauen, and consume them.

Antile. You are too hot in these matters of attire: you make more of them, then there is cause.

Asune. I conne him thanke. Gods blessing on his hart. I shall loue him the better, while I know him: because he is so earnest against such shamefull and detestable pride. Is it not a shame, that women, professing true religiō, should make themselues such pictures, puppets, and peacocks, as they doe? And yet I heare fewe Preachers in the Pulpit speake against it.

Antile. I maruell, you should bee so earnest in matters of apparell. You know well enough, that apparell is an indifferent thing: and that religion, and the kingdome of God, doth not consist in these things.

Theol. I know right well, that apparell in its own nature is a thing indifferēt: but lewd, wanton, immodest, and offensive apparell is not indifferent. For all such abuse taketh away the indifferencie of them, and maketh them sinfull and euill, by circumstance. For otherwise, why should the Lord threaten by
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his Prophet, that he would visite the Princes,
 and the kings children, and all such as were
 cloathed with strange apparell: that is, the
 fashions of other countries. Zeph. chap. 1. 8. A-
 gain, why should the Lord so plague the proude
 Dames, and minasing Minions of Ierusalem, for
 their pride and vanitie in attire, if there were
 no euill in such kind of abuse? The Lord saith
 thus, in the third of Esay, against those bzaue
 and gallant Dames: Because the daughters of
 Zion are haughtie, and walke with stretched-out
 neckes, and with wandring eyes, walking and
 minsing as they goe, and make a tinkling with
 their feete: therefore shall the Lord make the
 heads of the daughters of Zion bald, and the Lord
 shall discouer their secret parts. In that day shall
 the Lord take away the ornaimēt of the slippers,
 and the calles, and the round tyres, the sweete
 balles, and the bracelets, and the bonnets, the
 tires of the head, and the slops, the head-bands,
 and the tablets, the care-rings, the rings, and the
 mufflers, the costly apparell, and the vales, and
 the wimples, and the crisping pinnes, and the
 glasses, and the fine linnen, and the hoodes, and
 the lawnes. And in steed of sweete sauour, there
 shall bee stinke: and in steed of a girdle, a rent:
 and in steede of dressing of the haire, baldnesse:
 and in stead of a stomacher, a girding of sackloth:
 and burning in steed of beautie. Then shall her

gates

Gates mourne and lament: and shee beeing desolate, shall sit vpon the ground. Thus we see, how terribly the lord threatneth the gallat dames of Ierusalem, for their excessive & abhominable pride. And this may well be a Mirrour for the proud minions of our age: which assuredlie may wel feare, the Lord will bring some such iudgement vpon the, as he did vpon the daughters of Ierusalem. For their sinne is as great in this kind, as was the daughters of Zion: and God is the same god now, that he was then, to punish it.

Antile. Tush: neuer speake so much of these matters of apparell. For we must do as others do, and follow the fashion: or els, we shall not be esteemed.

Theol. If you follow them not, you shall be more esteemed of God, of his angels, saints, and all good men. As for all others, if you esteeme them more then these, you shewe what you are.

Antil. Well, for all that, say you what you wil, pride is in the heart, and not in the apparell. For one may be proud of plaine apparell, as well as of costlie. And some are as proude of their falling bands, and little sets, as others are of their great ruffes.

Theol. You speake foolishly. For how know you that? Can you iudge mens hearts & inward af-

affections? Can you say, when mens and womens apparell is sober, modest and Christian-like, that they haue proud hearts, & are proude of that attire? You goe very farre indeede, to iudge the hart. You ought to iudge charitably of such as goe soberly and modestly attired; euen that their hart is according vnto their attire. As for you, wee may rather thinke your heart is vaine, light, and foolish: because your attire doth strongly argue it. And as the Prophet saith: The trial of your countenance testifieth against you: you declare your sinnes as Sodom, and hide them not.

Esa. 3. 9.

Antil. I pray you then, set downe some rules for apparell, out of the Scripture.

Theol. I may well set downe, what I will: but surely most men and women will do what they list. For verily it may be thought, y many of this age haue forsworne God & his word, & all goodnesse. For they are come to this point, let God say what he will, they will doe what they list. For as the Prophet saith, They haue made a couenant with hell, and with death, and are growen to an agreement. Esay. 28. 15. And I doe verily thinke, if God himselte should come downe from heauen in his owne person, & disswade men and women from this vanitie of apparell, yet would they still vse it, as it were in despight of God, & as it were to anger him

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the more. For they are so extraordinarily enamoured, & so immoderately delighted with it, & do so continually & altogether dote on it, and are so woddie mad of it, that they wil, haue it, though men and Angels, and al the world say nay: nay, which is more, though they should go to the diuel quick with it. And therefore it is but lost labour to speake against it, preach against it, or write against it. It is but euen to plough the sea, or knock at a deafe mans doore: for there is no hope of any reformation. Onely this we gaine, that the world is reprov'd and convicted of sin: and these things shal stand in record against the, in the last day: so that they may say, they had a faire warning, and that there was a Prophet amongst them.

Phila. Yet for all this, I pray you set vs downe some directiōs and rules, out of Gods holy book, concerning attire. For albeit some be very bad & outragious in these things, yet there be some others which are well disposed, & will (no doubt) make some conscience to frame themselves according to the rules of Gods word.

Theol. Well then, for their sakes which are wel disposed, I will set downe some few directions. Saint Paul in 1. Tim, 2. 9. willeth, y women should array themselves in comely appa-
rell, with shamefastnesse and modestie, as becometh women that professe the feare of

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God:

God : and not with broydered haire, or golde, or pearles, or costlie apparell. The Apostle Saint Peter giueth like rules also. For he saith, 1. Pet. 3. 3. speaking of Christian matrones, & professors of holy Religion, that their apparell must not be outward; that is, not consist so much in outward bawery (as, broydered hayre, gold put about, &c.) as it must be inward; that the hid man of the hart may be clothed with a meeke & quiet spirit: which is a thing before God much set by. For after this maner, saith he, in times past, the holy women, which trusted in God, did attire themselves: as Sara, Rebecca, Rachel, and such like ancient and graue matrones.

Phila Wherein doth this inward clothing specially consist?

Theol. In foure things, which are set downe in the forenamed places: to wit, shamefastnes, modesty, a quiet spirit, and a meeke spirit.

Phila. These be fine suites of apparell, indeede. I would al women would put them on, and neuer put them off; but weare them continually. For they are the better for wearing, though all other apparell be the worse.

Theol. If women would decke themselves inwardly wth these foresaid vertues, they would be vnto them as ornaments of gold, and Jewels of Pearle. For the woman that feareth the Lord shall be praised.

Phila

Phila. But now I pray you sit, set downe your indgement for outward attire.

Theol. This is all that I can say, touching that point; that it must be, as the Apostle saith, Comely, decent, handsome, neat, seemely: not light, not wanton, not lascivious, not immodest, not offensive.

Phila. But, who shal iudge what is comely, sober, handsome, modest, &c? For every man and woman will say, their apparell is but decent and cleanly; how gallant, braue, and flaunting soeuer it be,

Theol. Heerein the examples of the most godly, wise, graue, and modest men & women are to bee followed. For who can better iudge what is comely, sober and modest, then they?

Phila. But we see some, even of the better sort, in this matter are a little infected, run out, and go beyond their bounds.

Theol. The more is the pittie. But alas, we see the way of the time and the rage of the stream is so violent, that it carrieth before it whatsoever is not settled, & very deepe rooted. And some godly & wel disposed persons, whose harts are not with these things but with God, are notwithstanding perforce carried away with the violence of the wind & tide. Whose case, though it cannot wel be defended, or excused:

yet is it much to be pittied and lamented.

Phila. Have you any further directions, touching this point?

Theol. There is one thing yet more, to be added: to weet, that attire bee according to mens places, callings, and degrees. For that is not seemely for one, that is seemely for another: that becomes not one mans place, that becometh anothers. For that is not meet for poore men, which is meete for rich men: nor that meete for meane men. Which is meete for men of note and great place.

Phila. Then you thinke it lawfull for Kings, Princes, and great personages, to weare pearle, gold, siluer, veluet, &c.

Theol. Questionlesse, it is lawfull for such, in sober maner & measure, to weare the most costly & precious things which the earth can afford: & that, to set out the magnificence, pompe, and glozy of their places. And therefore such things are, in them, most comely and decent.

Phila. But now adaiies, few will keepe within compasse, fewe will know their places: but the most part runne beyond their bounds, and leape quite out of their sockets.

Theol. True indeed. For now adaiies, meane gentle-womē, yea some gentle-womē of their owne making, wil rustle it, and bzaue it out in their attire, like Couñteiles, and Ladies of honour

nour. Plaine folke also, in the Countrey, will flaunt it like Courtiers, and like good gentlemen, and gentle-women. And they seeme to say in their hearts, fie of this plainnesse, we will no more of it, we wil not take it as we haue done. So that now the old Proverbe is verified; Eue-ry lacke will be a Gentle-man, & Ione is as good as my Lady. For now we can not, by their apparell, discern the maide, from the Mistresse; nor the waiting Gentle-woman, from her Ladie. And thus we see, in this matter of apparell, how all is out of ioynt.

Phila. Is there any more to bee saide, in this case?

Theolog. There is yet another thing to be respected, in this matter of attire.

Phila. What is that?

Theol. That it be according to mens abilities. For it is lamentable to consider, how pooze men and women, pooze hyed seruants, milke-maides, and such like, goe quite beyond their abilitie. And more lamentable, to see what wretched & illfavoured Wifes they make, to compasse these things: so sharpe, and so eagerly, are they set vpon them.

Phila. Well Sir, now you haue sufficiently rolled the stone, & at large satisfied vs touching the matter of Pride; which is the first signe of cōdemnation. Now proceed to the second; which is

Whoredome: & vnfold vnto vs, out of the scriptures, the dangers thereof.

Pro. 22. 14. Theol. Salomon, in his *Proverbs*, saith: That the mouth of a strange woman, or an harlot, is as a deepe pit: he, that is a detestation to the Lord, shall fall therein. *Therein* he plainly sheweth, that those whom God detesteth, and is exceeding angry with, are giuen ouer to this vice.

Pro. 23. 17. And, in another place, he saith: An whoore is as a deepe ditch, & as a narrow pit. Noting thereby, y^e if a man be once fallen in with an harlot, he shal as hardly get out againe, as a man that is plunged into a very deepe and narrow pit, where he can scaut stirre himselfe. The same

Ecl. 7. 28. Salomon, in the booke of Ecclesiastes, peeldeth vs the reason herof: namely, because she is as nets, snares, & bands; wherein, if a man be once taken; he is fast enough for getting out, I find, saith he, more bitter thē death, the womā, whose

Ecl. 7. 28. hart is as nets & snares, & her hands as bands. He that is good before God shall be deliuered from her: but the sinner shall be taken by her. *We doe therfore plainly see*, in what a labyrinth and dangerous case they be, that are left of God, & giuen ouer to whoredome and harlots. And therfore it is said; Desire not her beautie in thine

Pro. 26. 5. hart: neither let her eye-liddes catch thee. For, by a whoorish womā, a man is brought to a moriel of bread: and the adulteresse hunteth for life, which

which is pretious. **Againe hee saith;** Albeit *Pro. 5. 3. 4.*
 the lippes of an Harlot drop as an honie combe,
 and the rooffe of her mouth is softer then oyle:
 yet her latter end is bitter as wormewood, and
 as sharpe as a two edged sworde. All these pru-
 dent speeches of the holy Ghost, doe most eui-
 dently shewe vnto vs, what a fearefull thing
 it is to commit Whoredome, and so to fall in-
 to the hands of Whoores and harlots. There-
 fore Iob saith of the wicked; Their Soule dieth *Iob. 36. 13.*
 in youth, and their life among the whoremon-
 gers.

Phila. You haue very well shewed, out of
 Gods booke, the great danger of whoredome &
 adultery. And it is greatly to bee lamented, that
 men in this age, make so light of it as they doe,
 and that it is so common a vice: nay, that some
 (alas, with grieve I speake it) doe professe it, liue
 by it, and prostitute themselves wholly vnto it.

Theol. Such men and women may iustly
 feare the plaguing hand of God. For the Lord
 saith, by his Prophet: Though I fedde them *Ier. 5. 8.*
 to the full, yet they committed adultery, and as-
 sembled themselves by companies in harlots
 houses. They rose vp in the morning like fed hor-
 ses: every mā neighed after his neighbours wife.
 Shal I not visit for these things (saith the Lord)?
 Shall not my soule be auenged, on such a nation
 as this?

Phila. Me thinketh, if men were not altogether hardned in this sinne, and euen past feeling, and past grace, this threatning and thundring of God himselfe from Heauen, should terrifie them.

Theol. A man would thinke so indeed: but now we may take up the old complaint of the *Prophet*; I harkened and heard, and loe no man spake aright: no man repented him of his euill, saying: What haue I done? Euery one turned to their race, as the Horse rusheth into the battell.

Antileg. Tush: whoredome is but a trick of youth: and wee see, all men haue their imperfections.

Theol. Don speake prophanely, and wickedly. For, shall we count that but a trick of youth, for the which the Lord smote thzee and twentie thousand of his owne people in one day? Shall we count that but a trick of youth, for the which the Lord threatned Dauid, his own seru-
uant, that the sword should neuer depart from his house? Shall we count that but a trick of youth, for the which Hamor & Shechem, the father & the son, and many other, both men, women, & children, were cruelly murdered by Sim-
eon and Lewi, the sons of Iacob? Shall wee count that but a trick of youth, for the which the Lord slew Hophni & Phineas, the two sons
of

Iere. 8. 6.

1. Cor. 10. 8.

2. Sa. 12. 10

Gen. 34. 25.

2. Sam. 2. 22.

of Eli the priest, in the battel of the Philistines? ^{1. Sam. 4.}
 Shall we thus let all at six and seven, & make ^{11.}
 light of such horrible villanies? Doth not the
 severitie of the punishments shewe the great-
 nesse of the sin? Doth not the Apostle say, These ^{1. Cor. 10.}
 things came vpon them for our ensamples, vpon ^{11.}
 whom the ends of the world are come: and yet
 you passe it ouer with a tush, and a trick of
 pouth: as if God were to be dallied with. No,
 no: be not deceived: God is not mocked. They,
 which will not be moued now in hearing, shal
 one day, be crushed in peeces in feeling. And
 they, which now call whoredome a trick of
 youth, shal one day howle and crie, yell and
 yelp, for such trickes, with woe and alas that
 euer they were borne.

Antilegon. Oh Sir, you must beare with
 youth. Youth you know is fraile: and youth will
 be youthfull, when you haue saide all that you
 can.

Theol. Yea, but God doth allow no more li-
 bertie vnto youth, then vnto age: but binderh
 all, vpon paine of death, to the obedience of his
 Commaundements. The Apostle saith; Let ^{Tit 2. 6.}
 young men bee sober minded. *David* saith:
 'Wherewith shall a young man cleanse his way? ^{Psa. 119. 9.}
 In taking heed thereto according to thy word.
 The wise man saith: Remember thy Creator, ^{Eccles. 12. 1.}
 in the daies of thy youth. And further addeth:
 that

that if they will needs follow their lusts, their pleasures, and their owne swinge: yet in the end, he will bring them to iudgement, arraigne them, condemne them, and tame them in hell fire well enough.

Phila. Yet we see, men are so violently carried after their lusts, and so desperately bent, that they will haue the present sweete and pleasure of sin; come of it what wil. Come sickenes, come death, come hell, come damnation, they are at a point: they will pay the highest price for their lustes. They will purchase their pleasures with the losse of their soules. Oh wofull purchase! Oh damnable pleasures!

Theol. Sweet meat will haue souer sauer, and a dramme of pleasure a pound of sorrow. Such cursed catifes shall, at last, pay a deare shot for their pleasures. Such desperat wretches shall one day know (to their euerlasting woe) what it is to prouoke God, & to sin with so high an hand against him. They shall well know in spight of their harts, that vengeance is prepared for the wicked; and that there is a God that iudgeth the earth. Let al men therefore take heed in time. For whooremongers and Adulterers God will iudge. And y^e Apostle saith flatly, That whooremogers & adulterers shall not inherite the kingdome of God. Let therefore no fornicatour, or vncleane person, be found amongst

Heb. 13. 3.

1. Cor. 6. 9.

Heb. 12.

vs, as was *Eſau*. But let vs abſtaine from fleſhly luſts, which fight againſt the ſoule. And let euery one know how to poſſeſſe his veſſell in holineſſe & honour; and not in the luſt of concupiſcence, as the Gentiles which know not God. *1. Theſſal.*

45. Herein let vs consider the wise speech
of an auncient Father; Sinne, while it is in
dooing, ministreth some pleasure: but when it
is committed, the short pleasure thereof vanish-
eth away; and long sorrow commeth in stead
of it. Neither let vs here reiect the laping of
a wise Heathen: Shunne pleasure; for feare of
smart. Sowre things follow sweete, and ioy hea-
uinesse.

Antile. Yet, for all this, you shal not make me
belleeue, that Whoredome is so hainous a matter.
You make more of it then it is.

Theol. True indeed. For you, and such as
you are, will beleene nothing against your
lusts, & fleshly delights: and that is the cause
why you are deafe on this care. I will therfore
adde a word or two more (out of the Oracles of
God) to that which hath ben spoken. The wise
king saith; He, that committeth Adultery with a
woman, destroyeth his owne soule: and so is
accessarie to his owne death; which is no smal
matter. For wee vse to say, if a man hang
himselfe, drowne himselfe, or any manner of
way make away himselfe; that he was cursed
of

of God, that gods had was heauy against him, that the diuell ought him a shame, and now he hath paid it him. And all the countrey rings of such a strange accident, when, & where it falleth out; & the Crowner of the Countrey doth sit vpon it. How much more may all the world wonder at this, that a man should destroy his owne soule, and wittingly and willingly cast away himselfe for ever? Now the holy Ghost saith; The Adulterer doth such an act, giueth such a venture, & willingly murdereth himselfe. Oh therefore woe vnto him, that euer he was bozne. For sure it is, the great Crowner of heauen, & crownes whom he will crowne, shall one day sit vpon it, and giue iudgement. Moreover, as the Adulterer sinneth against his soule: so also he sinneth against his body, after a speciall maner, as witnesseth the Apostle. Also he sinneth against his goods and outward estate: as the holy man Iob testifieth, saying;

1. Cor. 6.
18.

Iob. 31. 12.

Provs. 6. 33

Adultery is a fire, that deuoureth to destruction, and it will roote out all our increase. Furthermore, he sinneth against his name. For the Adulterer shall find a wound and dishonour; and his reproch shall neuer be put away.

Item, He sinneth against his wife: who is his companion, and the wife of his couenant. And God saith, in the same place; Let none trespasse against the wife of his youth: keepe your selues in your

your spirite, and transgresse not. Last of al he sin-
 neth against his childzen and posterity. As the
 Lord said to *David* : Because thou hast despised
 me, and done this; therefore the sword shall ne-
 uer depart from thy house. Behold, I will raise vp
 euill against thee, out of thine owne house. Now
 therefore, to conclude this point, wee may see
 how many deadly wounds men make in them-
 selues, by committing of adulterie. They wound
 themselves in their soules. They wound them-
 selues in their bodies. They wound themselves
 in their goods. They wound themselves in their
 names. They wound themselves in their
 wiues, and in their childzen. What man, except
 he were starke madde, would thrust in himself,
 in so many places, at once? The adulterer,
 with his owne sinne of adulterie, maketh all
 these deadly wounds in himselfe. And it is an
 hundred to one hee will neuer get them cured,
 but will die and bleed to death, of them. Loe,
 thus you see the dangerous qualitie and con-
 dition of this sinne. Shall wee now therefore
 make light of it? Shall we say, it is but a trick
 of youth? Shall wee smoothe ouer the matter
 with sweet words. When the holy Ghost ma-
 keth it so hainous and capitall? Shall wee
 make nothing of that, which draweth downe
 Gods wrath vpon the soule, body, goods, name,
 wife and childzen? That were an untolerable
 blindness

2. Sam. 12.
10.

A 2d cor. 13
 1. 11. 12. 13.
 1. 14. 15. 16.
 1. 17. 18. 19.
 1. 20. 21. 22.
 1. 23. 24. 25.
 1. 26. 27. 28.
 1. 29. 30. 31.
 1. 32. 33. 34.
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 1. 74. 75. 76.
 1. 77. 78. 79.
 1. 80. 81. 82.
 1. 83. 84. 85.
 1. 86. 87. 88.
 1. 89. 90. 91.
 1. 92. 93. 94.
 1. 95. 96. 97.
 1. 98. 99. 100.

blindnesse, and most extreme hardnesse of hart. An ancient *Elpiter* hath long agoe passed sentence vpon vs, whose make so light of this sinne. For (saith hee) Adultery is the very hooke of the diuell; whereby he draweth vs to destruction. And another goodly Father saith; that, Adulterie is like a furnace, whose mouth is gluttonie, the flame pride, the sparkles filthy wordes, the smoke an euil name, the ashes pouertie, and the end shame. And so we plainly see, that how soeuer we regard not this sin, but flatter our selues in it: yet those, whose eyes the Lord hath opened, haue in all ages condemned it, as most flagitious and horrible: yea, the very Hea-
 uen wil rise vp in iudgement against vs, who haue spoken and written many things against this filthy and beastly vice.

Phila. Now indeede you haue sufficientlie braded this vice of Adultery, & laid out the vgliness thereof, that all men may behold it starke naked, & abhorre it. If any man, notwithstanding all this, will venture vpon it, he may be said to bee a most desperate monster. For what doth hee else, but (as it were) put his finger into the Lyons mouth, & (as it were) take the Beare by the tooth? & they may well know what wil follow, & what they may looke for. Let all men therefore in time take heed to themselves, & to their owne soules, as they will answere it at their vttermost perill, at
 the

the dreadfull day of iudgement, when the secrets of all hearts shall be disclosed. But now one thing resteth; to weet, that you should shewe vs the speciall rooys and causes of Adulterie.

Theol. There be five speciall causes of it.

The first is our naturall corruption. For the very spawne and seed of all sinne is in our corrupt nature: and this, of al other, is a most inherent sin, as witnesseth the Apostle Iames, saying; When lust hath conceived, it bringeth forth sinne; & sinne, when it is perfected, bringeth forth death. Iam. 1. 15.

The second is Gluttonie & fulnes of bread. For when men haue filled their bellies, and crammed their paunches, as full of good cheare, wine, and strong drinke, as their skinned can hold, what are they meete for, or what winde they else, but adulterie and vncleannesse? And therefore well saith one: Great nourishment, Spiritu and grosse feed, it is the shop of lust. The Hea- est officina then Doet could skill to say, *Sine Cerere & Baccho friget Venus.* Terence.

Without meate and drinke, lust waxeth colde. And, to this effect, p wise king saith, that their Prou. 23. eies shall behold strange women, whose harts are vers 3. & set vpon Wine and belly-cheare. And therefore vers 33. he aduiseeth all men, not to looke vpon the wine when it appeareth red, when it sheweth his colour in the Cuppe, or smecteth very kindly; and

and that, for feare of this after-clap.

An ancient wyter saith to the same purpose; He that delicately pampereth his belly, and yet would ouercome the spirit of fornication, is like him that will quench a flame of fire with Oyle.

Therefore, to close vp this point, sure it is, though men pray, heare, and read much, and be otherwise well disposed: yet except they bee abstemious in diet, they will be much troubled with lust.

The third cause of Adulterie is Tolennesse. For when men are lazie, luskish, and idle, hauing nothing to do, they lie wide open to adultery; and lust creepeth into them.

Some Historiographers write, y^e the Crabfish is very desirous to eate Oysters. But because she cannot perforce open them, she watcheth her time, when they open themselves vnto the Sunne after the tide, and then she putteth in her clawe, & pulleth out the Oyster. Euen so Satthan watcheth his opportunitie against vs, that he may inject and breathe, into vs, all filthy lustes, and adulterous desires, when we lie open vnto him by Tolennesse. Wisely therefore to this point, said the Greeke Poet: Much rest nourisheth lust. And another Poet saith: *Quaritur Agistius quare sit factus adulter? In promptu causa est; desidiosus erat.*

Slouthful lazines is the cause of adulterie.

And

Gregorius
Nazianz.

Heliodorus.

And therfoze another saith; Eschew Idlenesse, and cut the sinewes of lust.

Otiā fitol-
las, perie-
re Cupi-
dinis ac-
cus.

The fourth cause of adultery, is, wanton apparell: which is a minstrellie, that pipes vp a dance vnto whooredome. But of this enough, before.

The fift & last cause of adultery, is, y^e hope of impunitie, or escaping of punishment. For many, being blinded & hardened by Sathan, think they shall neuer be called to an account for it. And because they can bleare the eyes of men, & carry this liane so closely vnder a cloud, that it shal neuer come to light, they think al is safe, and that God seeth them not. And therfoze Iob saith; The eye of the Aduiterer waiteth for the twy-light, & saith; None eye shall see me. And in another place: How shall God know? Can hee iudge, through the darke cloud? But verily, verily, though the adulterer doe neuer so closely & cunningly conuey his sin vnder a Canopie, yet the time will come, when it shal be disclosed, to their eternall shame. For God will bring euery worke to iudgement, with euery secret thought; whether it be good or euill. For hee hath set our most secret sins, in the light of his countenance. And he will lighten the things, that are hid in darknes, and make the counsels of the hart manifest. For this cause, Iob saith; When I sin, thou watchest me, & wilt not purge me fro my sinne.

Iob. 24. 15.

Iob. 22. 13.

Eccel. 12. 14

Psal. 91. 8.

1. Cor. 4. 5.

Iob. 10.

E

Phila.

Phila. Now you haue shewed vs the causes of Adultery, I pray you shew vs the remedies.

Theol. There be six remedies for Adulterie : which no doubt will greatly preuaile, if they be well practised.

Phila. Which be they?

Theol. Labour.

Abstinence.

Temperance.

Prayer.

Restraint of senses.

Shunning of womens companie, and all occasions whatsoeuer.

Phila. Well Sir: now you haue waded deepe enough in the second signe of damnation, I pray you let vs proceed to the third, which is Couetousnesse. And as you haue laid naked the two former: so I pray you, strip this stark naked also; that all men may see what an vgly monster it is, and therefore hate it, and abhorre it.

Theol. I would willingly satisfie your mind: but, in this point, I shal neuer do it sufficiently. For no hart can conceiue, or tongue sufficiently utter the loathsomenesse of this vice. For, Couetousnesse is the foulest fiend, and blackest diuell of all the rest. It is euen great Beelzebub himselte. Therefore I shall neuer be able fully to describe it vnto you: but yet I will doe what I can to strippe it, and whippe it

Six remedies of Adultery.

it skarke naked. And howsoever that men of this earth, and blind worldlings, take it to be most sweete, beautifull, & amiable; & therefore do imbrace it, entertaine it, & wellcome it, as though there were some happinesse in it: yet I hope, when I haue shewed them the face thereof in a glasse (euen the true glasse of Gods word) they will be no more in such loue, but quite out of all conceite with it. I will therefore hold out this glasse to them.

Saint Paul, to Timothy, bandeth this sin in the forehead, and boareth it in the eares, that all men may know it, and auoide it; when hee saith: Couetousnesse is the root of all euill. Our Lord Iesus also giueth vs a watch-word to take heed of it, saying: Take heede, & beware of couetousnesse. As if he should say, Touch it not, come not neare it: it is the very breath of the diuell: it is present death, and the very rat-bane of the soule. The Apottle layeth out the great danger of this sinne, and doth exceedingly grime the face of it, when he saith; that the end of all such, as mind earthly things, is damnation. Let all carnall worldlings, and muckish minded men lay this to hart, and consider well of it, least they say one day; Had I wist.

Phila. Good sir, lay open vnto vs the true nature of couetousnesse, and what it is; that we may more perfectly discern it.

Theol. Couetousnesse is an immoderate desire of hauing.

Phila. I hope you doe not thinke frugalitie, thriftinesse, and good husbandry to bee Couetousnesse.

Theol. Nothing lesse. For they bee things commaunded; being done in the feare of God, and with a good conscience.

Phila. Do you not thinke it lawfull also for me to do their worldly businesse, and to vse faithfulnessse and diligēce in their callings; that they may prouide for themselves and their families?

Theol. Yes no doubt. And the rather, if they doe these things with calling vpon God for a blessing, vpon the works of their hands; and vse prayer and thāks-giuing, before and after their labour; taking heede all the day long of the common corruptions of the world: as swearing, cursing, lying, dissembling, deceiuing, greedy getting, &c.

Phila. Wherein I pray you doth couetousnesse especially consist?

Theol. In the greedy desire of the mind. For we may lawfully do the works of our calling, and play the good husbands, and good huswines: but we must take heed, that distrustfulnessse, and inward greedinesse of the world doe not catch our harts. For then are wee set on fire, and bitterly vndone.

Phila.

Phila. Sith Couetousnesse is specially of the hart, how may wee know certainly, when the hart is infected?

Theol. There be foure special signes of the harts infection.

Phila. Which be they?

Theol. The first is, an eager and sharpe see desire of getting. Therefore the holy Ghost saith; He, that hasteth to be rich, shall not be unpunished. And again; An heritage is hastily gotten at the beginning: but the end thereof shall not be blessed. The Heathen man also saith: No man can be both iustly, and hastily rich.

Pro. 23.

Pro. 20. 21

Eccl. 10. 1

Eccl. 10. 2

Eccl. 10. 3

Demo-

sthenes in

Olinch. 3.

The second is, a pinching and niggardly keeping of our owne: that is, when men (being able to giue) will hardly part with any thing, though it be to neuer so holy and good vse. And when at last, with much ado, for shame they giue something, it cometh heauily from them (God wot) and scantly.

The third is, the neglect of holy duties: that is, when mens minds are so taken vp with the loue of earthly things, that they begin to slacke and coole in matters of Gods worship.

The fourth and last is, a trusting in riches, and staying vpon them; as though our liues were maintained by them, or did consist onely in the: which thing our Lord Jesus flatly denieth, saying; Though a man haue abundance, yet

his life consisteth not in the things that he hath.
Luk. 12. 15.

These then are foure euident signes and tokens, whereby we may certainly discern, that mens hearts and intrailles are infected with couetousnesse.

Phila. You haue very well satisfied vs, in this point: Now let vs vnderstand the original causes of Couetousnesse.

Two causes of Couetousnesse.

Theol. There be two speciall causes of Couetousnesse. The one is the ignorance and distrust of Gods providence.

The other is the want of tasting & feeling of heavenly things. For till men taste better things, they will make much of these: till they feele heauen, they will loue earth: till they be religious, they will be couetous.

Therefore the cause is soone espied, why we are so sharpe set vpon these outward things, and do so admire riches, worldly pompe, pleasures, and treasures; Because they know no better, they neuer had taste or feeling of those things which are eternall.

Phila. Now as you haue shewed vs the causes of Couetousnesse, so let vs also heare of the effects.

Theol. If I once enter into this, I shall be entangled and wound vp in a maze, where I know not how to get out againe. For, the euill effects

effects of this vice are so many, & so great, that I know not almost where to begin, or where to end. Notwithstanding, I will enter into it; get out how I can.

Phila. If you doe but giue vs some taste of them, it shall suffice.

Theol. Then will I briefly dispatch things in order. And first of all, I reason from the words of the Apostle before alleaged, that if couetousnesse, & the loue of money be the roote of all euill, then it is the roote of idolatrie, the roote of murther, the roote of theft, the roote of lying, the roote of swearing, the roote of simony, the roote of bribery, the roote of vsury, the roote of lawing, the roote of all contentions in the Church, & the roote of all brawlings & brawlings in the comon-welch. Moreover, it spreadeth far & neere: it dwelieth in every house, in every towne, in every citie. It prieth into every corner, it creepeth into every hart. It annoieth our Physicians, it infecteth our Diuines, it choketh our lawiers, it woundeth our farmers, it baneth our Gentlemen, it murthereth our Trades-men, it bewitcheth our Merchants, it stingeth our Mariners. Oh couetousnes, couetousnes: it is the poison of all things, the wound of Christianitie, the bane of all goodnesse. For Couetousnes marres all: it marreth all, every where, in all places, in all degrees, amongst all

persons. It marreth marriages; for it coupleth young to old, and old to young. It marreth hospitality: it marreth all good house keeping: it marreth almshouses: it marreth religion: it marreth professors: it marreth Ministers: it marreth magistrates: it marreth all things. And therefore what sinne so grievous, what euil so odious, what vice so enomineous as this? For this cause it was pretily said of one; that all other vices are but Factors to Couetousnesse, & serue for Porters to fetch and bring in her linnen. She maketh simony her drudge, briberie her drudge, vsury her drudge, deceite her drudge, swearing her drudge, lying her drudge. Oh what a diuel incarnate is this, that setteth so many vices a worke, and hath so many Factors and vnderlings to serue her turne! Are they not in a piteous case, thinke you, that are infected with this sinne? Oh they are in a most miserable case. It had beene good they had neuer been borne. For being aloue they are dead: dead I meane in their soules. For couetousnesse is soules payson, and soules baner. Couetousnesse is the strongest poison to the soule that is. It is a confection of all the Spiders, Toades, Snakes, Adders, Scorpions, Basiliskes, and all other the most venomous vermine of the whole world. If the diuell can get vs to take downe but one peny-weight of it, it is enough
 he

he desires no more. For presently we fall down
starke dead.

Therefore the Apostle saith: They that will
be rich (he meaneth in all haste, by hooke or by
crooke) fall into temptations, and snares, and into 1. Tim. 6.
many foolish and noysome lusts, which drowne
men in destruction, & perdition. For, as Cou-
etousnes is ranke poison to the soule: so the A-
postle compareth it to the deepe gulf, wherein
thousands are drowned. And therefore he ad-
deth in the same place; But thou, o man of God,
flie these things. In which words, he doth most
grauely aduise all the ministers of the word of
God, to take heed of it. For as it is daungerous
to all men: so is it most daungerous and offen-
siue in the preachers of the Gospell.

Phila. Indeed it must needs be graunted, that
Couetousnesse is a very grieuous sin; yea, euen a
monster with seuen heads. Yet for all that, we see
in this our yron age, how many of all sorts are in-
fected with it; and how few will giue any thing
to any holy vse.

Most mē now adaies haue nothing to spare for
Christ, nothing for his Gospell, nothing for his
Church, nothing for the poore childre of God, &
needy mēbers of Christ. Christ is little beholden
vnto thē: for they wil do nothing for him, no not
so much as speak a good word in his cause, or the
cause of his poore Saints. Euery little thing, with
them,

them, is too much for God, and good men. For when they come to giuing vnto holy & necessary vses, then they wil sticke at a pennie, & scotch at a groat, & euery thing is too much. But, to bestow vpon themselues, nothing is too much. Nothing is too much for lust, for pleasure, for backe, belly, & building, for cards, and dice, for whores & harlots, for riotting & reuelling, for Tauernes and brothel-houses. Hundreds & thousands are little enough, & too little, for their expences this way. It is lamentable to consider, what masses of money are spent & bestowed vpon these things. But alas, alas, how heauy an account haue they to make in the day of the Lord, which so spend their lands, liuings, & reuenues! I quake to think, what shall become of them at the last. It were well for them, if they might bee in no worse case then a Crocodile, or a curre-dogge.

Theol. It is most certaine that you say: and wee all haue great cause to lament it, and to take vp the old complaint of the Prophet Ieremy, saying; From the least of them, euen vnto the greatest of them, euery one is giuen vnto Couetousnesse: and from the Prophet euen vnto the Priest, they all deale falsly. And another Prophet saith; They build vp *Zion* with bloud, and *Ierusalem* with iniquitie. The heads thereof iudge for rewards, and the Priestes thereof teach for hire, and the Prophets thereof prophetic for

for money: yet will they leane vpon the Lord, & say; Is not the Lord amongst vs? no euill can come vnto vs.

Both these holy Prophetes, and men of God, doe fully describe vnto vs the state of our time: wherein, though al be corrupted, yet we beare our selues stoutly vpon God, we presume of his fauour, because of our outward profession, and say in our hearts; No euill can come vnto vs.

Asue. You say very true, Sir. The world was neuer so set vpon Couetousnesse, and men were neuer so greedily giuen to the world, as now a daies. And yet (in truth) there is no cause, why me should bee sharpe set vpon this world. For this world is but vanitie: and all is but pelfe & trash. Fie on this mucke.

Phila. Many such men, as you are, can skill to giue good words, & say; Fie on this world: all is but vanitie: & yet, for all that, in your daily practise, you are neuer the lesse set vpon the world, nor neuer the more seeke after God. You heare the word of God no whit the more, you read no whit the more, you pray neuer the more: which evidently sheweth, that all your faire speeches, and protestations, are nought else but hypocrisie and leazing. Your heart is not with God, for all this. All is but words: there is no such feeling in the heart. And therefore I may iustly
say

Deut. 5, 28

say to you, as God himselfe said to his people; This people haue said well al that they haue said. Oh that there were an heart in them to feare me, and keepe my commaundements.

1. Tim. 6.

Theol. His words indeed are good; if his heart were according. For all things considered, there is no cause why men should be so giuen to this world. For they must leaue it, when they haue done all that they can. As wee say; To day a man, to morrow none. And as the Apostle saith; We brought nothing into this world; and (it is certaine) wee shall carry nothing out. We must all die, we know not how soone. Why therefore should men set their hearts vpon such vncertaine and deceivable things? For all things in this worlde are more light then a feather, more brittle then glasse, more fleeting then a shadowe, more vanishing then smoke, more vnconstant then the wind.

Doubtlesse saith the Prophet *Dauid*; Man walketh in a shadowe, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them. *Psalme. 39. 6.* I wonder therefore that these Poules, & Duck-wormes of this earth, should so mind these shadowy things, and so dote on them as they doe. If they were not altogether hardened and blinded by the Diuell, they would not be so needly knit to the clod & the penny as they are; thinking

king, and alwaies imagining that there is no happinesse but in these things, which are but dung and drosse: and at last they will giue vs the slippe, when we think our selues most sure of them.

The wise king, who had greatest experience of these things, that euer man had, (for he enjoyed whatsoeuer this world can afforde, upward and downward, backward, & forward) yet could find nothing in them, but vanitie and vberation of spirit.

Moreouer, he flatly auoucheth, that al these things, riches, wealth, honour, pleasures, and treasures, will most notably deceiue vs in the end, giue vs the slip, and be gone. For hee compareth riches, and all the glozie of this world, to an Eagle or Hauke, which a man holdeth vpon his fist, & rooketh her, maketh of her, taketh great delight and pleasure in her, & saith he will not take ten pounds for her: yet al on the sodaine, she taketh her flight, and flieth vp into the ayre, and he neuer seeth her more, nor she him. The words of y^e holy Ghost are these: Wilt thou cause thine eyes to fly after the? (meaning riches) Thou maist: but they will not be found. For they will make themselves wings like to the Eagle, which flieth vp to heauen. From hence we may learne, that though wee set our hearts neuer so much on any thing heere belowe

Pro. 23.5

regard of dangers to Prince, Estate, Church,
or common-wealth: in regard of casualties &
losses by water, by fire, by Sea, or by lande.
What a life therfore is this, that hath not one
good day in it? Who would desire to dwell long
in it? For it lieth open euery day to manifold
miseries, daungers, losses, casualties, repro-
ches, shame, infamie, pouertie, sicknesse, dis-
eases, collickes, agues, tooth-ache, head-ache,
back-ache, bone-ache, and a thousand cala-
mities.

Phila. You haue very well described vnto vs
the vanitie of this life, and that no day is free
from one sorrowe or other, one grieffe or other.
Which thing our Lord Iesus ratifieth, in the rea-
son, which he bringeth, why men should not dis-
trustfully care for to morrow. *For, saith he, Suffici-* Mat. 6.
ent vnto the day is the euill therof. Or, as some read
it; *The day hath enough with his own grief.* Where-
in he doth plainly shew, that euery day hath his
sorrow, his euill, his grieffe, and his thwart. But I
pray you proceed further in this point.

Theol. This I say further; that when men
haue swinked & sweat, carked and cared, moy-
led & turmoiled, drudged & spoiled by night &
by day, by sea & by land, with much care and
sorrow, much labour and grieffe, to rake toge-
ther the things of this life: yet at last, all will
away againe, & we must end where wee began.

For as Iob said; Naked we came into the world: and naked we must goe out. *Iob. 1.* For euen as a wind-mill beateh it selfe, maketh a greate noise, whirleth and whisketh about from day to day, all the yeare long: yet at the yeares end standeth still where it begun, being not moued one foote backward or forward: so when men haue blustered and blowne all that they can, & haue euen run themselues out of breath, to scrape vp the comodities of the earth, yet at last they must (spite of their beards) end where they beganne: end with nothing, as they began with nothing: end with a winding sheete, as they begā with swadling clouts. For what is become of the greatest Monarchs, Kings, Princes, Potentates, and Magnificoes, that euer the world had? Where is Cyrus, Darius, Xerxes, Alexander, Caesar, Pompey, Scipio, and Hannibal? where are the valiant Henries & noble Edwards of England? Are they not all gone downe to the house of oblivion? are they not all returned to their dust, and all their thoughts perish? Though they were as Gods, yet haue they died as a man, and are fallen like others.

Whom now careth for them? who talketh of them? who feareth them? who regardeth them? doe not beggers treade vpon them? yet while they liued, they were the Lords of the world:
they

they were as terrible as Lions: fearefull to all men: full of pomp and glory, dignity and maiestie.

They plowed vp all things, they bare all before them, and who but they? But now they haue giuen vp the ghost, and are (as Iob saith) Iob. 30. 13 gone downe to the house appointed for all the liuing. Their pompe is descended with them, and all their glory is buried in the ashes. They are now couered vnder a clodde, cast out into a vault, made companions to Toades, and the wormes doe eate them: and what is become of their Soules, is most of all to bee feared.

Thus we see, how all flesh doth but make a vaine shew for a while, vpon this Theatre of miserie, fetcheth a compasse about, and is presently gone. For as the poet saith: *Serius, aut citius sedem properamus ad unam*; First, or last, we must all to the graue.

Asme. You haue made a very good speech. It doth me good to heare it. I wōdes, all these things considered, that men should bee so wholly giuen to this world, as they are. I thinke the diuell hath bewitched the. For they shall carry nothing with them when they die, but their good deedes and their ill.

Theol. The dūdges, and snūdges of this world, may very fitly bee compared to a kings

sumpter-hoſe, which goeth laden all the day long, with as much gold and treaſure as hee can beare; but at night his treaſure is taken from him: he is turned into a ſozie durtie ſtable, & hath nothing left him, but his galled backe.

Euen ſo the rich cozmozants and caterpillers of the earth, which here haue treaſured and hoorded vp great heapes of gold and ſiluer (with the which they trauell loaden throught this world) ſhall in the end be ſcript out of all, let downe into their graue, and haue nothing left them but their galled conſciences: with the which, they ſhall bee tumbled downe into the Dungeon of eternall darkneſſe.

Phila. Wherein doth the ſting and ſtrength of the world eſpecially conſiſt?

Theol. Euen as the great ſtrength of Sampſon lay in his haire: ſo the great ſtrength of the world lieth in his two breatts; the one of pleaſure, the other of profit. For ſhe, like a notable ſtrumpet, by laying out theſe her breatts, both bewitch the ſonnes of men, and allureth thouſands to her luſt. For, if ſhe cannot winne them with the one breatt, yet ſhe gaineth them wth the other: if not wth pleaſure, then with profit: if not with profit, then wth pleaſure. He is an odde maⁿ of a thouſand, y^e ſucketh not of the one breatt or y^e other. But ſure it is, which ſoener he ſucketh, he ſhall be poiſoned. For ſhe giueth none other milke

milke, but rake poison. The world therefore is like to an alluring Iacel, which sitteth at her doore, to entise vs to come in, and eate of the milk of her pleasures: but when she hath once got vs in, she is ready (euen while we are eating) with her hammer and her uaile, to pearce thorough our byaines. Iud. 4. 21.

Phila. I see plainly, this worlde is a verie strumpet, a strong baite, and a snarling net, wherein thousands are taken. It is very bird-lime: which doth so belime our affections, that they cannot ascend vppward. It is like the waight of a clocke, hanged vpon our soules, which draweth them downe to the earth. It naileth vs fast downe to the ground. It mortifeth vs into clay: it maketh vs abominable vnto God. For I remember, God made a lawe, that whatsoeuer goeth with his breast vpon the ground, should be abominable vnto vs. How much more these carnall worldlings? which are fast sodered to the earth. Leuit. 11.

Theol. The Apostle S. Iames, seeing into the deepe wickednesse of this world, and knowing right wel how obious it maketh vs in the sight of God, crieth out against it: teaching it adultery, & all worldlings adulterers: because they forsake Christ their true husband, & whorishly giue their hearts to this world. O ye adulterers and adulteresses, saith he, know ye not that the amitie of this world is the enmitie of God? Iam. 4.

Whosoever therefore will be a friend of this world, maketh himselfe the enemy of God. And who dare stand forth & say, I will be y^e enemy of God? Who therefore dare be a worldling? for euery worldling is the enemy of God. What then will become of you, O ye wicked worldlings?

Phila. It appeareth then plainly by the scriptures, that the excessive loue of this worlde, and vnvariable desire of hauiug, is a most dangerous thing: and men doe they know not what, in seeking so greedily after it.

hancō pōpō
cōtēpōt
vōlōtō
cōtēpōt

Sophocles

Theol. The Heathen man will rise vp in iudgement against vs: for he saith; Vnsatiableness is the foulest euil amongst mortall men: but many of our sea-gulls and whirl-pooles make no conscience of it. They thinke it is no shame: they deuour and swallow vp all; and yet are neuer satisfied. They will haue all, and more then all, and the diuell and all. The whole world cannot satisfie their mind: but God must create new worlds, to content them. These men are sicke of the golden droyse: the more they haue, the more they desire. The loue of money encreaseth, as money it self encreaseth. But the scripture saith; He, that loueth siluer, shall not be satisfied with siluer. Oh therefore, y^e we would strine earnestly to get out of this gulle of hell, & tread the moone, y^e is, al worldly tyngs, vnder our feet: : as it is spoken of the Church:

Ecc. 5. 9.

Apoc. 12. 1

Church: and that we would set our affections on the things that are aboue; and not on the things that are beneath: that we would flie an high pitch, and soare aloft as the Eagles, looking downe at this world, and all things in it, as at our feet; contemning it, and treading the very glory of it, vnder our foote; that it may neuer haue more power ouer vs.

Phila. Oh happie, and twise happie are they that can do so. And I beseech the Almighty God, giue vs his holy spirit, whereby we may be carried, aboue this world, into the mountains of Myrrh, Cant 4. 6. and the mountaines of Spices. For how happie a thing is it, to haue our cōuersation in Heauē: that is, to haue an inward conuersation with God, by much praier, reading, meditation, and heavenly affections. This indeed is, to cline vp aboue the world, and to conuerse in the chambers of peace. Oh therfore that we could seriously & thoroughly cōceiue and consider of this world as it is, that we would well weigh the vanitie of it, & the excellēcie of that which is to come; that we might loath the one, & loue the other: despise the one, and embrace the other: loue God more than euer we did, & this world lesse. For what is this world, but vanitie of vanities?

Anil. You doe exceedingly abase that, which some make their God. You speake contemptuously of that, which most men haue in greatest price

and admiration. You disgrace that, which multitudes would grace. You make light of that, which numbers make greatest account of. Let vs therefore heare your reasons: shew vs more fully, what it is, describe it vnto vs.

Theol. The world is a sea of glasse, a pageant of fond delights, a Theatre of vanitie, a labyrinth of errour, a gulf of grief, a lie of filthynesse, a vale of misery, a spectacle of woe, a river of teares, a stage of deceit, a cage full of Owles, a denne of Scorpions, a wilderness of Wolves, a cabben of Beares, a whirl-wind of passions, a fained Comedie, a delectable phrenzic: where, is false delight, assured grief; certaine sorrow, vncertaine pleasure; lasting woe, fickle wealth; long heauynesse, short ioy.

Phila. Now you haue indeed described it to the full, and laid it out (as it were) in orient colours. And a mā would thinke, he were bewitched or starke mad, which hereafter should set his minde on it. But yet I am desirous to heare a little more of that, which I asked you before; wherein the strength and poyson of the worlde doth specially consist.

Theol. In this lieth a great strength of the world; that it byaweth downe the stars of heauen, and maketh them fall to the earth, as it is said of the Dragons taile. *Apoe. 12*: which is

Amb.

Ambition, Courtousnesse, and the loue of this world. For wee may wonder and lament, to see how the loue of these things hath wounded & ouer-bozned many excellent seruants of God; both Preachers and professors of the Gospel: which thing doth plainly argue the strength of it. For it is the strongest & the very last engin, that Satan useth to impugn vs withall, when none other will preuaile. For when no temptation could fasten vpon Christ, he bringeth forth this last weapō, which neuer faileth: All these things will I giue thee; shewing him the glory of the whole world. So then he (hauing experience of this, that it neuer faileth) thought to haue overcome Christ himself, with it. Where therfore, here lieth the very King and strength of the world and the diuel. For whom hath he not taken, with All these things will I giue thee? whom hath he not wounded? whom hath he not deceiued? whom hath hee not overthrowne? With this, hee entised Balaam: with this, hee beguiled Achan: with this, he overthrowne Iudas: with this, he bewitched Demas: with this in these our daies, he deceiueth many of excellent gifts. For assuredly, he is a Phoenix amongst men, which is not overcome with this. He is a wonderment in the world, that is not moued with money.

Match. 4.

Phila. I am now fully satisfied for this matter.

But one thing commeth often into my mind; to weet, that these miserable wordlings cā haue no sound comfort in their pleasures and profits: because they haue no comfort in God, nor peace in their owne consciences.

Theol. You say very true. It is vnpossible, that men, leuing this worlde, should haue any sound comfort in God. For no mā can serue two masters; both God, and Riches. Their case therefore is very dangerous & fearfull; though they neither see it, nor feele it: as I will shew you, by a plaine example. Our case, one of these great rich wordlings should be clothed in velvet and cloth of gold, in most stately manner; and also should be set at his table, furnished wth all the dainties of the worlde; should be attended and waited vpon by many, in most Lordly and pompous maner; should sit in his goodly dining chamber, all glittering like gold; should haue his first, second & third seruice serued in, with minnistrs. and instruments of musicke in most roiall sort; he sitting in his chaire, like a king in his throne: yet for all this, if a dagger should be held to his heart all this while, ready to stab him what pleasure, what ioy, what comfort cā he haue in all the rest? Euen so, whatsoever p^{er}son, or pleasures wicked wordlings haue here below, yet their guilty & hellish conscience is, as it were, a dagger alwaies held hard to their

their hart: so as they cā haue no sound comfort in any thing. O let me giue it you thus: Put case a mā had committed high treason, & were therfore apprehended, arraigned, and condemned to be hanged, drawne and quartered: what then cā comfort him in such a case? Can mirth, can musicke, can gold, can silver, can lands, cā linings? No, no: none of al these can help him, or giue him any comfort. For the continuall thoughts of death do so gripe him at the hart. that none of all these can doe him any good, or any whit mitigate his grief. What thē is the thing that may comfort him in this case? Only a pardon, sealed with the kings broad seale, and subscribed with his owne hand. For as soone as he hath got this, his heauy hart reuiuet, and leapes for ioy. This then assuredly is the very case of all prophane Atheists and worblers, who are not assured of the king of heauen his pardon for their sinnes: and then what ioy can they haue either in their meate, orinke, goods, cattell, wines, children, lands, renewes, or any thing whatsoever? For the dreadfull thoughts of hell do elssoones crosse them inwardly, and quite dampe and dash all their mirth. Their owne consciences will not be stilled: but in most terrible manner rise vp, and giue euidence against them, telling them flatly they shall be damned; how merry & iocant

want soeuer they seeme to be in this world; setting a good face on the matter. For sure it is, that inwardly they haue many a cold pull, and many hart gripes. And all their mirth and iollitie, is but a giggling from the teeth outward: they can haue no sound comfort within.

And therefore the wise King saith; Euen, in
 Pro. 14. 13. laughter, the hart is sorowfull: and the end of that mirth is heauinesse. Likewise saith the holy mā

Iob. 17. 20. Job, Terrors of conscience come vpon the wicked mā, like waters: in the night, a whirlwind carieth him away secretly. Eliphas, & Temanite, anouch-

Iob. 15. 20. ed the same point, saying; The wicked man is continually as one that trauaileth of child: a sound of feare is in his eares, &c. Thus then wee see, that howsoeuer many carnall Atheists, and vngodly persons, seeme outwardly to float aloft in all mirth and iollitie, bearing it out (as wee say) at the breast: yet inwardly they are pinched with terrors, & most horrible conuulsions of conscience.

Antile. You haue spoken many things very sharply against Couetousnesse: but in my mind, so long as a mā couets nothing but his owne, he cannot be said to be couetous.

Theol. Yes, that he may. For not only is he couetous which greedily desireth other mens goods: but euen he also which ouer-niggardly and pinchingly holdeth fast his owne, and is
 such

such a miser. y^e he will part with nothing. Telle see, the world is full of such pinch-pēnies, that will let nothing goe; except it be wrung from them perforce, as a key out of Hercules hand.

These gripple much-takers had as leeuue part with their bloud, as their goods. They wil pinch their owne backs and bellies, to get their God into their chests. And whē they haue once got him in there, will they easily part with him, trow ye? No. no; a man wil not part with his God, for no mā's pleasure. He wil eat Pease-bread, and drinke small drinke, rather then he will diminish his God. Therefore the Scripture saith; Eat not the meat of him that hath an euill eye: & desire not his daintie dishes. For as he grudgeth his owne soule: so he will say vnto thee, Eat and drinke, when his hart is not with thee. Thou shalt vomite thy morsels, which thou hast eaten, and loose thy pleasant speeches. The old saying is; The couetous man wanteth as well that which he hath, as that which hee hath not: because hee hath no vse of that which he hath. So thē you see, there is a great strength of conetousnesse, in the niggardly keeping of our owne.

Antile. Yet, for all this, men must follow their worldly businesse, and lay to liue. For it is an hard world, and goods are not easie to come by. Therefore men must ply their businesse: or else they
may

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Pro. 23. 6

may goe beg, or starue.

Theol. I deny not, but that you may followe the works of your calling diligently; so it be in the feare of God, and with a good conscience. as I told you before: but this greedinesse and gripplenesse God doth condemne, and also this excessive loue of money.

Phila. Belceue me, I know no body that hateth it. I cannot see, but that all men loue gold & siluer.

Theol. It is one thing to vse these things: & another thing to loue them, and set our hearts vpon them. For the Scripture saith; If riches encrease, set not your hart vpon them. *Psal. 62.*

John. 3.

S. Iohn also saith; Loue not this world, nor y^e things that are in this world. He saith not, vse not this world; but, loue not this world.

Cor. 7.

For, vse it we may: loue it we may not. Therefore the Apostle saith; that they, which vse this world, should bee as though they vsed it not.

Where, he alloweth a sober and moderate vse of the things of this life, in the feare of God. We must vse this world for necessities sake, as we vse meate and drinke. For no more of this world then needs must; for feare of surfeiting.

eb. 13. 5.

The holy Ghost saith: Let your conuersation be without Couetousnesse, and be content with things present. Happy is that man therefore that is well content with his present estate

what-

Whatsoever, and carrieth himselfe moderateli
and comfortably therein. For the Spirit saith;
There is no profite to a man, vnder the Sunne;
but that he eate and drinke, and delight his soule, Ecc. 3. 24.
with the profite of his labours. I saw also this,
that this is of the hād of God. In which words,
the prudent King saith thus much, in effect;
that this is all the good, wee can attaine vnto
in this world; euen to take a sober and comfor-
table vse of the things of this life, which God
bestoweth vpon vs. And further he auoucheth,
That thus to vse them aright, and with sounde
comfort, is a very rare gift of God. For as one
saith; Hee is a wise man, that is not greued for
the things, which he hath not: but doth reioyce
in the things that hee hath; vsing them to Gods
glōry, and his owne comfort. So then I con-
clude this point, and retorne you an answer
thus; That wee may, in sober and godly ma-
ner, vse gold, siluer, and the things of this life:
but at no hand to ouer-loue them, or glue our
hart's vnto them.

Antile. Well; yea, for all this, I cannot see, but
that these preachers and professors, these learned
men, and precise fellowes, are euen as eager of the
world, and as couetous, as any other.

Theol. Now you shew your benemeus spirit,
against better men then your self. And I haue
a foure-fold answer for you. First I answer,
that

Rom. 8.

that although godly men may be somewhat overtaken this way, and ouerspirit a little; yet they break not out so grossly, as others. Secondly, if God leane the sometimes to be overcome of the world: yet he, in his great wisdom and mercy, turneth it to their good. For thereby he first humbleth them, & afterward raiseth them by againe. And so all things worke together for good, to them that loue God. Thirdly, I answere, that we liue by rules; and not by examples. For euen the best of Gods people haue had their wants and weaknesse. Therefore we may not frame rules to liue by, out of the infirmities of the most excellent seruants of God. Which therefore and impious is their allegatiō, which alleage Dauids adultery, Lots drunkenesse, Peters fall, Abrahams slips, Salmōns weakenesse, &c. for a shelter & defence of themselves in the like sinnes. Lastly, I answere, that you do greatly wound your selfe, in your owne speech: so farre off are you from mending your market any whie, thereby. For if Preachers and other godly men (after many prayers and teares, and much means vsed) cannot escape scot-free; but sometimes are wounded, and almost overthrowne, by the world and the Diuell: what then shall become of you, which vse no meanes at all, nor any gainefitting, but willingly giue place to the Diuell?

uell? If the diuell did ouer-master Dauid, Lot, Sampson, Salomon, and other such excellent Worthies: alas, what shall become of meere worldlings and Atheists? If the most valiant men, & chief Captains in a battel goe downe, what shall become of the faint-hearted soldours? And as Saint Peter saith; If the righteous scarce be saued, where shall the wicked and vngodly appeare? So then I take you at the rebound, and returne your owne weapon vpon your selfe; that sith godly men cannot escape through this world, without blowes: what shall become of them, which know not what godlinesse meaneth?

Antile. Yet, I say once againe, that men must liue, men must lay for this world: we cannot liue by the Scriptures. And, as for that which you call Couetousnesse, it is but good husbandry.

Theol. I thought, we should haue it, at last. Now you haue paid it home: you are come to the old biasse, & as an Hare to her old forme, & her old couert. For this is the very couert and thicket of the world, wherein they would hide couetousnesse: but I will doe what I can, to hunt you out of it, by the Scriptures.

First, Salomon saith; Hee that spareth more Pro. 11. 24. then is right, shall surely come to pouertie So then you see, that couetousnes bringeth puer-

ty. Thus therfore I reason; that, which bring-

eth pouerty, is no good husbandrie : but couetousnesse, and too much sparing, bringeth pouerty : therefore it is no good husbandry. The
 Pro. 15. 27. same Salomon saith; Hee, that is giuen to gaine, troubleth his own house. That is, the couetous man is an occasion of many euils, in his estate & family. From this Scripture, I do thus reason; That, which troubleth a mā's house, is no good husbandry : but couetousnesse troubleth a mā's house: therefore it is no good husbandry. Last of al, the old Proverbe saith; Couetousnes bringeth nothing home. And therefore it is no good husbandry. For oftentimes we do see, that men, for couetousnes of more, loose that which other wise they might haue had. One of y^e wise Heathen saith; Euill gaine is as bad as losse. But the couetous mā doth seeke after wicked gain; and therfoze seeketh losse : and consequentlie, is no good husband. Another saith; Vniust gain bringeth both losse and misery. And therefore it is far enough off from vertue, and al good husbandry. Thus then, I hope, you are so hunted both by God and men, that this couert cannot hpe you. And therefore you must out of it, and seeke some other shelter: for this will not serue you turne.

πονηρος
 κερδις
 ην δ' ον
 Ησιόδου.
 κερδις πονη-
 ρος ην δ' ον
 αλτ' οφειλε
 επιφρονος
 ην δ' ον
 Phocillid.

Pilla. Now, I must needs say, you haue fullie stor: his mouth, & throughlie ferrited him out of his deepe burrow. And it is most certaine, that
 you

α ἰσὶ πῶς
μὲν ἔχουσιν
τὸ πλεονέκτημα
καὶ τὸ πτωχόν
καὶ τὸ μέτριο
καὶ τὸ μέγα
καὶ τὸ μικρόν
καὶ τὸ μέγα
καὶ τὸ μικρόν
καὶ τὸ μέγα
καὶ τὸ μικρόν
Chrysost.
mil. 51.

μὴ πλεονέκτη
αὐτῶν, ἀλλ'
ἐν ἑαυτοῖς
βίβωμεν,
ἀφαιρούμενοι
τὸ πλεονέκτημα
καὶ τὸ μέγα
καὶ τὸ μικρόν
καὶ τὸ μέγα
καὶ τὸ μικρόν
Euripides.

tent: that we may doe no wicked or filthy thing, for lucre's sake. Another saith: Hee is not poore that hath nothing: but he that desireth much, neither is he rich that hath much, but he that watech nothing: for Contentation neuer wanteth. There is no griefe in lacking, but where there is immoderat desire in hauing. If we will liue after nature, we shall neuer be poore: if after our owne appetite, we shall neuer be rich.

Well therefore said the Poet: Waxe not rich vniustly, but iustly. Be content with thine owne things: abstaine from other mens.

Thus then we see, that both God himselfe (the fountaine of all wisdom) and men also, both in the state of nature and grace, doe all jointly aduise vs to strue for Contentation: and then shall wee haue a soueraigne remedy against Couetousnesse.

Phila. Let vs heare somewhat of the second remedie against Couetousnesse.

Theol. An earnest thinking vpon the prouidence of God, is a present remedie against the most foolish & pining carefulnesse of men for this life. For if we would seriously waigh, and deeply consider the prouident care that God hath had for his childzen in all ages, touching food and raiment: and how strangely he hath prouided for them, it might suffice to correct this euill in vs, and minister vnto vs a notable
prefer-

preservative against Couetousnesse.

Wee read how wonderfully the Lord did provide for his Prophet Eliah, in the time of the great dearth & drought, that was in Israel. Did not the Lord command the Ravens to feede him, by the River Cherich? Did not the Ravens bring him bread & flesh in the morning, and bread & flesh in the evening, and he drunke of the River? 1. King. 17.

What should I speake, how miraculously God provided for Hagar and her Infant, when they were both cast out of Abrahams house, and brought to great extremitie? eue both of them ready to giue vp the Ghost for want of foode.

Did not God helpe at a pinch, as his manner hath alwaies been? Did not he send his Angel vnto them, and both comfort them, and provide for them? What should I speake how strangely God provided for his Church in y^e wilderness? Did he not feede them with Manna from heauen, and gaue them water to drinke out of the Rocke? Hath not our heauenly Father made many royall and large promises, that he will provide necessaries for his children? Shal we not think, that he will be as good as his word? Doth he not say, The Lions lacke, and suffer hunger: but they, which seeke him, shall want nothing that is good? Doth he not say; Feare him all ye Saints: for nothing is wanting to them Gen. 21.15
Exod. 16.4
Exod. 17.6
Psal. 7.8
Psal. 34.10

Pla. 8. 4. 11

Mat. 6. 33.

2. Pet. 5. 7.

Luk. 12.

Heb. 13. 5.

Phil. 4. 5.

that feare him? **Doth he not say;** No good thing shall be withheld from them that walke vprightly? **Doth hee not say;** Our heauenlie Father knoweth, that we haue need of these things; and that all these things shall bee cast vpon vs, if wee earnestly seeke his kingdome? **Doth hee not bid vs,** cast all our care vpon him? For he careth for all. **Doth hee not bid vs,** take no thought what we shall eate, or what wee shall drinke, or wherewithall wee shall be cloathed: **Meaning** thereby, no distracting or distrustful thought. **Doth he not say,** Hee will not leaue vs, nor forsake vs? **Doth he not say,** The Lord is at hand: in nothing be carefull? Are not all these large promises sufficient to stay by our faith, in Gods providence? Shall we thinke, God iudgeth with vs? Shall we think, he meaneth no such matter? Shall we imagine, he will not keep touch? **Oh,** it were blasphemie once to thinke it. For God is true, and al men liers. He is faithfull that hath promised. His word is more then the faith of a Prince: more then ten thousand Obligations. **Why** then do we not rest vpon it? **why** goe we any further? **why** do we not take his word: **why** doe we not depend wholly vpon him? **why** are we still couctous? **why** are we still distrustfull? **why** doe we dissemble, and deceiue? **Oh** we of little faith! Our Lord Iesus (knowing right well the distrustfulnesse of our nature, and the deepe

deepe roote it hath in vs) is not onely content to make these great & royal promises vnto vs, which were enough : but also strengtheneth and backeth vs with many strong reasons, to support our weaknesse, in this behalf. He therfore bzingeth vs backe, to a due consideration of things.

Consider (saith he) the Rauens. Consider the fowles of the heauens. For they neither sowe, nor reape, nor carry into barnes: and yet God feedeth them; they want nothing. Consider the Lillies how they grow: they neither labour, nor spinne; yet *Salomon*, in al his roialtie, was not clothed like one of these. Oh therfore that we would consider these Considerers. Oh that we would consider, that our life is more worth then meate, and our bodies then raiment. Oh that we would consider, that with all our carking and caring, we can doe no good at all; no, not so much, as adde one cubit to our stature. Truly, if we would deeply ponder these reasons of our Sauiour, and apply them to our selues, they might serue for a bulwarke, and sure defence, against couetousnes. If men would consider, how the great king of heauen (who hath his way in the whirl-wind, & the cloudes are the dust of his feet) careth for the little wren, & silly sparrow; how he looketh to them, how he tendereth them, how he prouideth for the eue-

Luk. 12. 24

Nahū. 1. 3.

ry day, both break-fast, dinner and supper : it might serue to correct our distrustfulness. For who ever saw these, or any other foule creature, for hunger? so good a father, & so good a nurse haue they. And are not wee much better, then they? hath not God more care of vs, then of the? yes verely, a thousand times. For he loueth them, but for our sakes : how much more then doth he loue our selues? Therfore I say againe, & againe, if we would consider these things, & lay them to hart, they would nip Couetousnes on the head, & byrue it quite out of our hearts. Let vs consider therefore, that God prouided for mā, before mā was : then how much more will he prouide for man, now that he is? Is he our Father, & will he not prouide for vs? Is he our King, & will he not regard vs? Is he our Shepheard, and will he not looke to vs? Hath he prouided heauen for vs, and will he not giue vs earth? Hath he giuen vs his sonne Christ, and shall he not with him giue vs all things? Doth he prouide for his enemies, and wil he not prouide for his friends? Doth he prouide for whores-mōgers, & will he neglect his chosen? Doth he send his raine, & cause his Sunne to shine vpon the vniuſe, and shall he not vpon the iust? Doth he prouide for the, which are not of his family, and will he not prouide for his owne familie? Will a man seed his Hogges, and not care for

his

his seruants? Or will he care for his seruants, and not regard his owne children? Oh then let vs consider these reasons: let vs remember, that our heauenly Father hath as great care for the preservation of his creatures, as once he had for their creation. Let vs therfore remember, that our life consisteth not in these things; but in the prouidence of God. Let vs remember, that hee which giueth the day, will prouide for the things of the day. Let vs remēber, that God alwaies giueth for sustentation; though not for satietie. Let vs remember, that God will not famish the soules of the righteous? Let vs remember how God neuer failed his. For who euer trusted in the Lord, and was confounded?

Pro. 10. 3.

Phila. What then is the cause that many doe want outward things?

Theol. The cause is in themselves; because they want faith. For if we had faith, we could want nothing. For faith seareth no famine; as saith an ancient Father. And another saith; For as much as all things are Gods, he that hath God can want nothing: if he himself be not wanting vnto God. Therefore to haue God, is to haue all things. For if we haue him our friend we haue enough. We need goe no further. For hee will make men our friends: yea hee will make Angels, and all creatures to be seruiceable vnto vs: he

Ierom. ad
Heliodorū
Ciprian in
Oratione
dominica.

will giue them a special charge to looke to vs, to guard vs, and to doe continuall homage vnto vs. Therefore let vs make God our friend, and then haue wee done all at once, that may concerne our good, both for this life, and a better. But if he stand not our friend, if wee haue not him on our side, if he back vs not, their all other things, whatsoeuer, can do vs no good: al is not worth a button. For, *Quid prodest, si omnia habes; eum tamen, qui omnia dedit, non habere?* What is a man the better, though he haue all things, & be without him which is the authoꝛ of all things?

Augustin.

Phil. Herein you speake very truly, no doubt. For we see, many haue great plentie of outward things: but because they haue not God, they can haue no true comfort in them, or blessing with them.

Matth. 4.

Theol. True indeede. For man liueth not by bread only (saith our Lord Iesus); but by euerie word that proceedeth out of the mouth of God.

Luke 12.

And againe he saith, Though a man haue abundance, yet his life consisteth not in the things that he hath. For without Gods blessing, there can be no sound comfort in any thing. We see, by daily experience, how the Lord curseth the wicked, though they haue abundance. For some hauing abundance, yet are visited with continuall sickness. Some hauing abundance, pine away with

With conspitions. Others hauing abundance,
die of surfeiting. Others are snatched away by
vntimely death, in the middelt of all their tolli-
tie. Others are visited with great losses, both
by sea & by land. Others are vexed with curst
wiues, and disobedient childzen. Some againe
commit murders, and treasons; and so loose all
at once. Others are wasted and consumed, by
the secret curse of God; no man knoweth how.
Some, hauing great riches, are giuen ouer to
the murderer, some to the theefe, some to the
poisoner.

Therefore the wise king saith: There is an euill sicknesse vnder the Sunne; riches referred to the owners thereof, for their euill. *Eccles. 5. 12.*

Zophar also, the Naamathite, saith; When the wicked shall haue sufficient and enough, he shall be brought into straits: The hand of euery troublesome man shal be vpon him. When he should fill his belly, God will send vpon him his fierce wrath: which he shall raine vpon him in steed of his meate.

Thus then it is cleare, that mans life, and good estate, dependeth not vpon the abundance of outward things; but onely vpon the blessing and prouidence of G O D. For, His blessing onely maketh riche, and it doth bring no sorrow with it. For, Better is a little vnto the iust, then greate abundance to many of the wicked.

- Pro. 15. 16. wicked. Better is a little, with the feare of the Lord, then great treasure, and trouble therewith.
 Pro. 16. 8. Better is a little, with rightcoufnesse, then great reuenewes, without equitie.

Thus then I conclude this point: Man liueth not by bread; but by a blessing vpon bread: not by outward means; but by a blessing vpon meanes. For how can bread, being a dead thing, and hauing no life in it selfe, giue life to others?

Phila. I doe not well vnderstand the meaning of these words; *By enery word, that proceedeth out of the mouth of God.*

Theol. Thereby is meant, the decree, ordinance, & prouidence of God, which upholdeth all things, euen the whole order of nature.

- For the scripture saith; He spake, and it was done: he commanded, and they were created. *Psal. 33. 9.* In which words, wee plainly see, that God doth but speake, and it is done: he doth commaund, and all creatures are preserued. For God doth all things with a word. He created all, with his word: he preserueth all with his word: he speaketh & it is done. His words are words of power, & authority. Whatsoever he saith, whatsoever he calleth for, it must be done presently, without any delay: ther is no withstanding of him. He calleth for famine, & behold famine. He calleth for plentie, & behold plentie. He calleth for pesti-
 lence

Ience, and behold pestilence. He calleth for the sword, and behold the sword. All Angels, all men, all beasts, all fishes, all soules, all creatures whatsoener must obey him, and be at his becke. He is the greatest Commaunder: his word commaundeth heauen, and earth, and the sea, All creatures must be obedient to his will, and subject to his ordinance.

This is the cause, why all things both in heauen, earth, and the sea, doe keepe their immutable, and vniutable courses, times and seasons; Euen because he hath charged them so to doe. And they must of necessitie alwaies, at al times, and for euer, obey: for the creatures must obey the Creator. This act of Parliament was made, the first weeke of the world; and neuer since was or can be repealed.

Phila. But to call you backe againe, to the point we had in hand: Resolue me I pray you of this; Whether many of the deare children of God, doe not in this life sometimes want outward things, and are brought into great distresse?

Theol. Yes certainly. For Eliah did want, & was in distresse. Paule did wāt, & was in many distresses. The holy Christians, mentioned in the Hebrewes, did want, and were in marvellous distresse. Many of Gods deare ones haue in all ages wanted, and at this day also doe want,

1. Reg. 17

2. Cor. 1. 8

2. Cor. 11

25.

Heb. 11. 36

want, and are greatly distressed. But this is a most infallible truth; that howsoever Gods children may want, and bee lowe brought: yet they are neuer utterly forsaken, but are holpen euen in greatest extremities: yea, when all things are desperate, and brought euen to the last cast.

To this point, most notably speaketh the Apostle, saying; We are afflicted on euery side; but yet we despaire not: we are persecuted; but not forsaken: cast downe; but we perish not. The Prophet Ieremie also saith; The Lord will not forsake for euer: but though he send affliction, yet will he haue compassion, according to the multitude of his mercies. For he doth not punish willingly, or from his heart, nor afflict the children of men. The kingly Prophet saith; Surely the Lord will not faile his people, neither will he forsake his inheritance. The Lord himselfe saith; For a moment, in mine anger, I hid my face from thee: but with euerlasting mercy haue I had compassion on thee. So then we may fully assure our selues, and euen write of it (as a most vndoubted and sealed truth) that Gods children shall neuer be utterly forsaken, in their troubles.

Phila. Sith the care and prouidence of God is so great for his childre, as you haue largely declared: what then I pray you is the cause, why God suffereth his to be brought into so many troubles
and

and necessities?

Theol. Their profit and benefit is the cause; & not their hurt. For he loueth them, when hee smiteth them: he saoureth them, when he seemeth to be most agaiast them. Hee aimeth at their good, when he seemeth to be most angrie with them. He woundeth them, that hee may heale them. He presseth them, that he may ease them. Hee maketh them crie, that afterward they may laugh. He alwaies meaneth wel vnto them: he neuer meaneth hurt. Hee is most constant, in his loue towards them. If he bzing them into necessities, it is but for the triall of their faith, loue, patience, and diligence in prayer.

If he cast them into the fire, it is not to consume them, but to purge and refine them. If he bzing them into great daungers, it is but to make them call vpon him, more earnestly, for helpe and deliuerance.

He presseth vs, that we might crie: we crie that we may be heard: wee are heard, that we might bee deliuered. So that here is no hurt done: we are worse scar'd, then hurt.

Euen as a mother, when her child is wayward, threathneth to thzowe it to the Wolfe, or scareth it with some pocar, or bul-begger, to make it cling more vnto her and be quiet: So the Lord oftentimes sheweth vs the terrible
faces

faces of troubles and daungers, to make vs cleaue and cling faster vnto him; and also to teach vs to esteeme better of his gifts whē we enioy them, & to be more thankfull for them: as health, wealth, peace, libertie, safetie, &c. So then still we see, here is nothing meant on Gods part, but good. As it is writen: All things worke together for good, to them that loue God. For, euen the afflictions of gods children are so sanctified vnto them, by the spirit, that thereby they are made partakers of gods holinesse. Thereby they inioy the quiet fruite of righteousness. Thereby they attaine vnto a greater measure of ioy in the holy Ghost. Thereby the worlde is crucified to them, and they to the worlde. Thereby they are made conformable to Christs death. Thereby they are kept from the condemnation of the worlde. Thereby they learne experience, patience, hope, &c. So that, all things considered, Gods children are no losers by their afflictions; but gainers. It is better for them to haue them, then to be without them: they are very good for them. For when Gods children are chastised, it is as it should be. For to them, the crosse is mercie, and losse is gaine. Afflictions are their schooling; and Adversitie, their best vniuersitie.

Pl. 119. 71. It is good for mee (saith the holy mā of God)
that

that I haue beene afflicted, that I might learne thy statutes. By his afflictions therefore, hee learned much, and became a good scholler in Gods booke, and well seene in his Statutes and Lawes. Hee grewe to great wisdom & iudgement by his chastisements. All things turnes about, in Gods mercifull prouidence, to his euerlasting comfort. For I say againe, and againe, that all things tend to the good of Gods cholen people. And therefore that estate, which GOD will haue his children to bee in, is alwaies best for them. Because hee, who can best discerne what is best, seerch it to bee best for them: whether it be sicknesse or health, pouertie, or plentie, prison, or libertie, prosperitie, or aduersitie. For sometimes sicknesse is better for vs then health, and pouertie then plentie. Are therefore the children of God sicke? It is best for them: are they poore? it is best for them: are they in any trouble? it is for the best: because there good Father will turne it to the best. Hee will oftentimes cut vs shor of our lusts and desires; because hee seeth wee will haue our selues with them. He, in fatherly care, will take the knife from vs; because hee seeth we will hurt our selues, with it. He will keepe vs shor of health, and wealth; because hee knoweth wee will be the worse for them.

He

He wil not giue vs too much ease, and prosperitie in this world: for he knoweth it wil poison vs. He will not allowe vs continuall rest, like standing ponds: for then he knoweth wee will gather scumme and filth. He dealeth faithfully and mercifully with vs in all things: euen then seeking our greatest good, when wee thinke he doth vs most harme.

And to speake all in a word, hee bringeth vs into troubles & straits, to this end especiallie; that he may heare of vs. For he right wel knoweth our nature: hee is well acquainted with our dispositiō. He knoweth, we wil not come at him, but when we stand in need of him: we care not for him, so long as all goeth well with vs. But if we come into distresse, or wāt any thing that wee would faine haue, then he is sure to heare of vs; As he saith by the Prophet; In their affliction, they will seeke me early.

Hos. 5. 15.

Esa. 26. 16.

And another Prophet saith; Lord, in trouble haue they visited thee. They powred out a prayer, when thy chastisement was vpon them. Do thou now I hope, you doe plainly see the cause, why the Lord bringeth his children into so manie troubles and necessities.

Phila. I doe see it in deed: and I am very well satisfied in it. But yet let me aske you one thing further. Are Gods children alwaies sure to be deliuered, out of their troubles?

Theol.

Theol. **Ver** verily; and (out of doubt) so farre
 forth, as God seeth it good for them. For it is
 written; Great are the troubles of the righteous: **Psal.** 34, 10
 but the Lord deliuereth them out of all. **Saint**
Peter saith; The Lord knoweth how to deliuer **2. Pet.** 2. 9.
 the godly out of temptation. As if he should say;
 He is beaten in it, and wel scene and experien-
 ced in it: so as he can do it safely, and without
 any trouble at all. It is said of Ioseph, being
 in prison; that, when his appointed time was **Ps.** 105. 19
 come, and the counsell of the Lord had tried **10.**
 him, the King sent and loosed him, the Ruler of
 the people deliuered him. And againe, the
 Scripture saith; The righteous cry, & the Lord **Psal.** 34
 heareth them, and deliuereth them out of all their
 troubles. The Angell of the Lord tarieth round
 about them that feare him, and deliuereth them.
 And in another place, the Lord himselſe saith,
 concerning the righteous man; Because he hath **Ps.** 91. 14.
 loued me, therefore I will deliuer him. I will ex- **15.**
 alt him, because he hath knowen my name. He shal
 call vpon me in trouble, and I will heare him. I
 will be with him in trouble: I will deliuer him, &
 glorifie him. So also saith Eliphaz the Tema-
 nite; Hee shall deliuer thee in sixe troubles: and **Iob.** 5.
 in the seuenth, the euill shall not touch thee. Come
 my people, saith the Lord, enter thou into thy
 chambers, and shut thy doores after thee: hide **Esa.** 26. 20.
 thy selfe for a very little while, vntill the indigna-

Obad. 17.

tion passe ouer. And the Prophet saith; Vpon Mount Zion shall be deliuerance, and it shall bee holy: and the house of Iacob shall possesse their hereditary possessions.

Almost innumerable places of the Scriptures might be alleaged, to this purpose: but these may suffice. Therefore let vs know for a certaintie, that so sure as trouble and affliction are to the children of *G D D*, so sure also is deliuerance out of the same. As wee may write of the one, and make reckoning of it; as sure as the coate of our backe: so may wee also, in Gods good time, write of the other, and make full account of it; as sure as the Lord is true. Abraham was in trouble; but deliuered. Iob in trouble; but deliuered. David in great troubles; but deliuered. The thye children in the furnace; but deliuered. Daniell in the Lions denne; but deliuered. Ionas in the Whales belly; but deliuered. Paul in innumerable troubles; but yet deliuered out of all.

Phila. All this being true that you say, it followeth, that Gods children are chastised onelie for their good, and euermore sure of deliuerance in his appointed time. Which thing being so, we thinketh there is no cause at all why they should be ouer-heavy, or too much cast downe in their afflictions,

Theol.

Theol. Assuredly there is no cause at all: but rather cause why they should reioice, clap their handes, and sing care away. For can a father forsake his children? a King his subjects? a master his servant? or a sheepeheard his sheepe? Doth not Iehouah say, I will not leaue thee, nor forsake thee. Doth not our heauenly father know, wee haue neede of these things? Hath not God giuen vs his word, that we shall not want outward things? Hath hee not said, They shall be cast vpon vs? Why then should we be dismayed? Why should wee hang downe our heads? Why doe wee not plucke vp our hearts, & be of good cheare? God is our deare father: he is our best friend: he is our daily benefactor: hee keepeth vs at his owne costs and charges: hee grudgeth vs nothing: he thinketh nothing too much for vs. Hee loveth vs most dearly. He is most charie and tender ouer vs, He cannot indure, the wind should blowe vpon vs. Wee will haue vs want nothing that is good for vs. If wee will eate golde, wee shall haue it. Wee hath giuen vs his faithfull promise: that as long as hee liueth, we shall neuer want. Let vs therefore reioice, and be merry. For heauen is ours, earth is ours, God is ours, Christ is ours, all is ours.

Hebr. 13.

As the Apostle saith: All is yours, and you are

1 Cor. 3.

Christes, and Christ is Gods. The world clappe their hands, and crowe long before it bee day; saying, all is theirs; but the children of God may say, and say truly; All is ours. For they haue a true title, and proper interest, thorough Christ, in all his creatures. Many are their priuiledges, great are their prerogatiues. They are free of heauen, and free of earth. They are the onely free Denizens of the world. Christ hath purchased them their freedome. Christ hath made them free: and therefore they are free indeede. They are free from sinne, free from hell, free from damnation. They are at peace with God, men, and Angels. They are at peace with themselves. They are at peace with all creatures. They are young Princes, Angels fellowes, descended of the highest house: of the bloud royall of heauen, states of paradise, and heires apparant to the immortal crowne. Therefore God hath commaunded his Angels to guard them; being such young princes as they are.

Yea, he hath giuen a very straight charge to all his creatures, to looke to them; to see to them, that they wat nothing, that they take no hurt: so zealous, so charie, so tender is hee of them.

Gen. 22.

1 King. 17

Jon. 2.

Ios. 10.

The Angels must comfort Iacob. The Whale must rescue Ionas. The Rauens must feed Elias.

The Sun & Moone must stay for Ioshuah. The

sea

Sea must divide it selfe, that Moses and his people may passe through. The fire must not burne the three children. The Lions may not deuour Daniel. All the creatures must change their nature; rather then Gods children should not be holpen and deliuered. Oh therfore, how great is the happinesse of Gods chosen! who can expresse it? who can utter it? They knowe not their owne happinesse: it is hid from thē. Afflictions doe cloud it: troubles do ouershadow it: crosses do dimme it: and there is an interpositiō of the earth, betwixt their sight and it. But this is most certaine and sure; that the best is behind with the children of God: all the sweete is to come. Their happinesse doth not appeare in this world. Their life is hid, with Christ, in God. When Christ shall appeare, then shall they also appeare with him in glory. It doth not yet appeare, what they shall bee: but when he commeth, they shall be made like vnto him. Their names are already taken, and entered into the booke of life: and, one day, they shall be crowned. One day, it shall be said vnto them; Come ye blessed. &c. One day, they shall enjoy his presence; where, is fulnesse of ioy: and, at whole right hand, there is pleasure, for euermore. *Psal. 16.* Therefore let all Gods secret ones reioyce, sing and be merry. For, howsoeuer in this world they be contemned, troden vnder

Exod. 14.

Dan. 3.

Dan. 6.

Col. 3. 3. 4.

1. Ioh. 3. 2.

der the scoote, made no bodies, and walke as shadowes; being counted as the very rags of the earth, and the abiects of the world: yet the time wil come, when their happinelle and felicitie shall bee such, as neuer entered into the hart of man. It is endlesse, unspeakable, and vaconceivable.

Phila. I doe now plainly see, that there is no cause why Gods people should be too heauie and dumpish, in their afflictions. I see, that though they be not free from all afflictions, yet are they free from all hurtfull afflictions. For no rod, no crosse, no chastisement is hurtfull vnto them: but all in the conclusion cometh to a blessed issue.

Theol. You haue uttered a great and a most certaine truth. For there is no affliction or triall, which God impleth vpon his children, but if they endure it quietly, trust in his mercy firmly, and earie his good pleasure obediently, it hath a blessed and comfortable end. Therefore the people of God may well be merry, in y^e middell of all their sorowes. They may, with patience & comfort, submit themselves to their Fathers corrections: taking them patiently, and even kissing his holy rod, and saying in themselves; As my father will haue it so, I am content: seeing it is by sinne, I am willing withall. As old My said; It is the Lord: let

him

him doe what he wil. And as Dauid, in like submission, said in a certaine case; Behold, here am I: let him do to mee, as seemeth good in his owne eyes. And in another place, he saith; I was dumbe, and opened not my mouth; because thou Lord hast done it. Behold here then the patience of gods Saints, and their humble submission vnto his most holy wil. They know, all shall end well: and that maketh them glad, to thinke of it. I conclude then, that the children of god are happy in what state soeuer they are: happy in trouble; happy out of trouble: happy in puertry; happy in plenty: blessed in sickness; blessed in health: blessed at home likewise, and abroad: and euery way blessed. But on the contrarie; the wicked are cursed; in what state soeuer they are. Cursed in sickness; cursed in health: cursed in plenty; cursed in puertry: cursed in prosperitie; cursed in aduersitie: cursed in honour; cursed in dishonour. For all things worke together, for their destruction. Nothing doth them any good. They are not any thing the better, either for Gods mercies or iudgements. All weathers are alike vnto them. They are alwaies the same, in prosperitie & aduersitie: they are no changelings. And, as we say; A good yeare doth not mend them: nor an ill yeare paine them.

2. Sam. 26.

Psal. 39.

Deut. 28.

Phila. You haue long insisted vpon this point. Now proceed to the fourth signe of a mans damnation; which is the contempt of the Gospell: & lay open both the greatnesse of the sinne, and the danger of it.

Theol. This sinne is of another nature, then the former. It is a sin against the first Table. It toucheth the person of God himself. For, to contemne the Gospell, is to contemne God himselfe: whose Gospell it is. If to contemne the Ministers of the Gospell, be to contemne God & Christ, as our Lord Iesus auoucheth (Luke 10. 16.) how much more then, to contemne the Gospell it selfe? Therefore it is dangerous meddling in this sin. It is to meddle with edged tooles, to meddle with Princes matters, to touch the Arke, to come neere the holy Mountaine: which all were things full of great perill and danger. Yea, it is to spill the Sacrament. It is *Noli me tangere*. It is to raile at a King. It is to spit God, in the face. It is high treason, against the King of glorie. Therefore this sinne, of all other, can neuer be indured; and may, at no hand, be borne withal. For can a mortall King endure the contempt of his Lawes? Can he put vp the contempt of his owne person? Can hee abide any to spit at his Scepter, or to throwe a stone at it? No surely, he will not.

Therefore

Therefore the holy Ghost saith; He, that despiseth *Moses Lawes*, dieth without mercy, vnder two or three witnesses. Of how much sorer punishment suppose ye shall he be worthy? which treadeth vnder foote the Sonne of God, and counteth the blood of the Testament as an vnholly thing (wherewith he was sanctified) and doth despite the spirit of grace. And againe, If they were punished, which obeyed not the word spoken by Angels: How shall we escape, if wee neglect so great saluation? If they escaped not, which refused him, that spake on earth: how shall we escape, if we turne away from him that speaketh from heauen? Therefore our Saviour Christ saith; That it shall be easier for *Sodome*, in the day of iudgement, then for the contemners of the Gospell.

Heb. 10. 28

Heb. 2. 3.

Heb. 12. 15

Luk. 10. 12

Moreouer he saith; The Queene of the South shall rise vp in iudgement, against all forward despisers of his word. For she came from the vtermost parts of the earth, to heare the wisdom of *Salomon*; and behold a greater then *Salomon* is heere.

Mat. 12. 42

For Christ is greater then *Salomon*: his doctrine and wisdom farre more excellent. And therefore their sinne is the greater which contemne it. They shall neuer be able to answer it. For the spirit saith; He, that despiseth the word, shall be destroyed.

Pro. 13. 13.

S. Peter also telleth vs, that the old world,
and

Pet. 3. 19

4. Pet. 2.
5. 6.

and men of the first age, are now in hell fire, because they both despised, and were disobedient to the doctrine of Christ, which (though not personally, yet in his divine spirite) he spake by Noah. So then we see clearly, God will neuer take it at our hands, that his glorious Gospell should be so vniuersally and openly contemned as it is.

Phila. You haue spoken most truely, and also shewed it out of the Scriptures, that the contempt of the Gospell is a most hainous sinne: yet for al that, it is most lamentable to cōsider, how little men esteeme it, & how light they make of it. Many regard it, no more thē an egg-shel. They think it is not worth a gally halfe penny. They will not goe to the doore to heare it, They take it to be but a breath from vs, and a sound to them; and so the matter is ended. They esteeme it but as a noise, or empty sound, in the ayre: or, as a voice afaire off, which a man vnderstandeth not. They neuer felt the power of it, in their hearts. Therefore they preferre their sheepe, their farnes, their oxen, their profits, their pleasure, yea euery thing, before it. They know it not, to be any such precious Iewell, as it is. Although our Lord Iesus himselfe compare it to hid Treasure, and a most precious Pearle: yet these filthie swine of the world, tread it vnder feet. For they know not the price of it. Though *Salomō* the wise saith; *Al the mercha-*

dise

dise of Gold and Siluer, Pearle and pretious stones, Pro. 3.
are not to be compared unto it : Yet these beastes,
these dogs and hogs of the world contemne it.
They esteeme a Cowe more, then Christs most
glorious Gospel. They are like *Esope's* cock, which
made more account of a Barley corne, then all the
precious Stones in the world. They are like little
children, that esteem their Rattles, more thē a bag
of Gold. They are like the *Gadarenes*, which e-
steemed their hogs, more then Christ & his Go-
spell. They make nothing of it. They thinke it is
not worth the while. Many of them sit idle in the
streets, euē vpo the Sabboathes. While the gospel
is preached in their Churches, many are at Cards
and Tables, in Ale houles. Many, vpon the Sab-
boathes, sleep vpo their beds, all the Sermō while,
in the after noone, Many wil heare a Sermō in the
forenoone : and they take that to be as much, as
God can require at their hand; & that he is some-
what beholden vnto them for it. But as for the af-
ternoones, they will heare none: then they will to
Bowles or Tables. These men serue God, in the
forenoone, and the diuel in the afternoone. Some
run after whores and harlots, on the Sabboathes :
some run to daunsing, and Beare-baitings : some
sit vpon their stalles: some sit in their shops, some
by the fire side : some sit idly in the streets: some
go to the stool-ball, & other looke on. O milera-
ble wretches! o cursed catifes! o monstrous hel-
hounds!

hounds ! which so grossely and openly contemne the Gospell of Christ. What wil become of them, in the end ? Assuredly their damnation sleepeeth not. A thousand deaths waite for them : they lie open, on all sides, to the wrath of God. And we may wonder at his maruellous patience, that he doth not throw downe balles of wild fire, from heauen, to consume & burne vp both them, their shops and houses, and euen make them spectacles of his vengeance, for so notorious contempt of such sacred, holy, and high things.

Theol. You haue spoken very truely, zealous. Iy, and religiously. And I do greatly commend you for it. And I must needs affirme the same things. For they cannot be denied. And for mine owne part, I thinke the Gospell was neuer so openly cōtemned in any age (of a people liuing vnder the profession of it, and vnder a godly & Christian Prince) as it is in this age. For how soeuer some make a shew of Religion, yet they haue denied the power thereof. They turne the grace of God into wantonnesse, as Saint Iude saith, verse 4. They make the gospell a cloake for their sinnes. They receiue it & embrace it, as it will best stand with their profites & pleasures, their lusts and likings, their credite and policies, and not a iotte further. They will practise it at their leisure. These men professe they know God : but by their works they denie him

him; and are abominable, disobedient, and to euery good worke reprobate. **This age is full of such carnall Protestants.**

Phila. This age indeed aboundeth with many hollow harted Hypocrites, dissemblers, and time-seruers : which, howsoeuer they make a face, and beare a countenance, as though they loued the Gospell, yet their hart is not with it. Their heart is with Atheisme: their hart is with Poperie. They haue a Pope, in their belly : they bee Church-papists. Howsoeuer, now and then, they come to the Church, and heare a Sermon, and shewe a good countenance to the Preacher: Yet their heart goeth after Couetousnesse. The Lord complaineth of this, by his Prophet Ezechiel, saying; *This* Eze. 33. 31
people will sitte before thee, and heare thy wordes: but they will not doe them. For, with their mowthes they make iestes: and their hart goeth after couetousnesse. God cōplaineth of this also, by his Prophet Ieremie, saying; *Will you steale, murder, and* Ier. 7. 9
commit adulterie, and sweare falsly, and stand before me in this house, whereupon my name is called, and say; We are deliuered: though we haue done all these abominations? Is this house become a den of theeues, whereupon my name is called? Where we see, how the Lord doth chide his people, and sharply reprove them, for abusing of his Temple, worship, and sacrifices; making them a cloke for their sins, & making his house a den of theeues:
which

which should be an assembly of Saints. Now all this is a liuely descriptiō of our time: wherein many vnder the exercises of the Word, Prayer, and Sacraments, not to kill & mortifie sinne; but to nourish & shelter their sinnes. For they blindly imagine, that if they come to the Church and pray, and heare the Sermō, they are discharged of their sinnes; though they leaue the not. They imagine they haue giuen God his full due; and that therefore they may be the more bold to sin afterward. These kind of Hypocrites are like rogues: which vse medicines, not to cure sores; but to make sores. These are like the Papists: which thinke, if they heare Masse in the morning, they may doe what they list, all the day after.

Theol. I see now, you haue very wel profited in the knowledge of God, and true Religion. You haue spoken soundly, and like a man of knowledge, in Gods matters. For the cōmon sort of people thinke indeed, that all Religion consisteth in the outward seruice of god, though their harts be farre from him. To whom God may iustly say; This people draweth neere mee with their lips; but their harts are farre from mee. Of whom also, God may iustly take by all his old complaints of his people Israel and Iudah which are so frequēt in al y prophets; to wēt, that he did abhorre their sacrifices, loath their oblatiōs, detest their incense, despise their new
 Doones,

Mat. 23. 8.

Moones, disdain their Rammes, Lambs, and Goates; accounting them al but as mā's bloud, dogges bloud, swines bloud. And all, because their hāds were full of bloud, because they executed not iustice and iudgement in the gate: because they were not obadient to his will: because their hearts were not with him: because they bled, or rather abused all these things, as shelters for their sinnes.

Phila. The great contempt of the Ministers of the Gospell in this age, doth strongly argue the contempt of the Gospell it selfe. For a man cānot loue the Gospell, and hate the faithfull Ministers therof. But we see, by lamentable experience, that the most graue, godly and learned Ministers are had in derision of very base and vile persons. And as Iob saith, *They whose fathers I haue refused to set with the Dogges of my flocke, they were the children of fooles, and the children of villaines, which were more vile then the earth.* For now euery Rascall dares scoffe and scorne at the most graue & ancient Fathers & Pastors of the church, dares flout thē, as they walke in the streets, & as they ride by the highwaies. And though the holy ghost giueth thē glorious & lofty titles (as, the stewards of gods own house, disposers of his secrets, disbursers of his treasure, keepers of the broad seale, keepers of the keies of Heauē, Gods Secretaries, Gods Embassadors, Angels; yea, the verie glory

Esa. 66. 3.

Iob. 30. 1.

Tit. 1. 7.

1. Cor. 4. 1.

Mat. 16. 19

2. Cor. 5.

20.

Apoc. 3. 7.

14.

2. Cor. 9. 23

glory of Christ: and all this; to expresse the excellency of their calling) yet these vile varlets, & venomous vermine of the earth, dare call the proud prelates, pild parsons, pelting priests. O monstrous and intollerable impietic!

Now it is come to passe, that this most sacred function (which is glorious in the sight of God & his Angels, and in it selfe most honourable) is had in greatest contempt, of all callings. For now the earth is full of ranke Atheists, and mock-gods; which scoffe at the Gospell, and bleare out their tongues at all Religion. These kind of fellowes neuer dissemble for the matter. They make no shewes at al, they are no hypocrites, they hide not their sinnes; but declare them openly, like *Sodom*. They care not, if they neuer come to the church: they are too full of it. They liue like brute beasts. They thinke, the Scriptures are but fables. They raile at the Ministers and Preachers. They make flat opposition against them: and are notorious mockers, and past-graces.

2. Pet. 33. Theol. Of such the Apostle S. Peter foretold; that In the last daies should come mockers, and such as would liue after their owne lusts, &c. Of such, a godly writer saith: *Verbum Dei secure contemnitur, promissiones inanes esse creduntur, mina pro fabulis habetur.* That is; The word of God is carelesly contemned, his promises are counted vaine, and his threathnings fables. Of such

Such the Poet saith;

Hec viuunt homines, tanquā mors nulla sequatur:

Aut velut Infernus fabula vana foret.

Alas, men liue, as they should neuer die:

Or as though all speech of hell were a starke lie.

Now is also y^e time, wherein the world swarmeth with Papists and Atheists: and most men liue as if there were no God. For now Religion is hated, true godlinesse despised, zeale abhorred, sinceritie scoffed at, vprightnesse loathed, Preachers contemned, professors disoained, and almost all good men had in derision. For now we may iustly cōplain with the Prophet: Iudgement is turned backward, and Iustice standeth farre off. Truth is fallen into the streetes, & equiuy cannot enter. Yea truth faileth: and he, that refraineth frō euill, maketh himself a prey. The Prophet Micha be waiteth the times saying: The good man is perished out of the earth, & there is none righteous among mē. They all lie in waite for blood: Euery man hunteth his neighbour with a net. The Prophet Ieremy cōplaineth of the same euill in his time: namely, that the people were come to be past shame in sinning. Were they ashamed (saith he) whē they had cōmitted abomination? Nay: they were not ashamed, neither could they haue any shame. This is a liuely picture & a very counterpane

Esa. 59. 14.

Mic. 7. 3.

Ier. 8. 12.

of our time. For now we haue put on a brow of
braile: we are become impudent, in sinne. We
cannot blush: we cannot be ashamed. We are
almost past shame, & past grace. O Lord what
will this geere grow to in the end!

Phila. We may iustlie feare some great iudge-
ment of God to bee neere vs: yea euen to hang
ouer our heads. For the Lord will neuer leaue the
contempt of his Gospell and his ministerie vn-
punished.

Theol. You haue spoken a truth. And wee
haue heard before, how the old world was pla-
gued for it. And wee read how greuously the
Iewes were afflicted by the Romanes for this
sinne: as our Lord Jesus did plainly fore-tell.
Wee read also that after the Lord had bzoa-
ched the Gospell himselſe, and ſpzed it abroad
by his Apostles, conquering the world thereby
(which thing was signified by the white horſe,
Apoc. 6.2. his rider, his bowe and his crowne) and yet
ſhortly after, ſawe that the ſame began to be
contemned in the worlde and made light of;
then he did in moſt fearefull manner plague
the earth with warres, blood-sheddings, cu-
mulates, dearth, famine, and peſtilence: which
all are ſignified, by the red horſe, the blacke
horſe, and the pale horſe, which did appeare
at the opening of the ſecond, third, and fourth
ſeale. So likewise vndoubtedly God will ſe-
uerely

uerely punish all iniuries, wrongs, and contempts, done to his faithfull Embassadors. As appeareth Apocal. 11. 5. where it is set downe, that if any would hurt the two witnesses with their two Oliues, and two candlestickes, (whereby is signified the faithfull Preachers of the Gospell, with all their spirituall treasures and heauenly light) fire should proceede out of their mouthes, and deuoure their aduersaries: that is, the fire of Gods wrath should consume all that had oppressed them, either by mockes, slouts, railings, slanders, imprisonmēt, or any other kind of indignitie. Of this we haue a plaine exāple, or two, in the scriptures. First, we read how fire came downe from heauen, & consumed the contemptuous Captaine & his fiftie, at the threatening and calling for of Eliah. Secondly, how two Beares came out of the forrest, & tare in peeces
 42. yonkers, which mocked Elishah the Prophet of God; calling him bald head, bald pate. So then, by these examples, it is manifest, that howsoeuer the Lorde may wink at these things for a time, and make as though he saw them not: yet the time will come, when hee will raine fire and brimstone vpon all the scoffers of his faithfull Ministers, and cōtemners of his Gospell. All this is plainly declared in the 5. chap. of the Proverbs of Salomon: where

2. King. 1.

10.

2. King. 2.

23.

Provl. I. 24
28.

is shewed how the wisdom of God, euen Ie-
sus Christ the highest wisdom, doth cry aloud
all abroad in the world, and manifest himselfe
in the open streetes: but yet is contemned of
wicked worldlings, & scoffing fooles. There-
fore saith Christ; Because I haue called, and yee
refused: I haue stretched out my hand, but none
would regard: ye haue hated knowledge, and de-
spised all my counsell; Therefore I will laugh at
your destruction, and mock whē your feare com-
meth vpon you like sodaine desolation, and your
destruction like a whirl-winde. Then shall they
call vpon me: but I will not answer: They shall
seeke me early: but they shall not find me. **Here**
then, we see, is terrible wrath and vengeance
threatned from heauen, against all prophane
contemners of Christ, and his euertlasting Go-
spell, or any the faithfull publishers, and pro-
claimers thereof. Behold therefore, ye despi-
sers, and wonder: consider well what will be-
come of you in the end. Doe not thinke, that
the most iust God will alwaies put it by at
your hands, that ye should so manifestly con-
temne both his word, and the most zealous
Preachers and professors thereof. No, no: as-
sure your selues he will bee euen with you at
last. He will smite you both sidelings & ouer-
thwart: hee wil dogge you & pursue you with
his iudgemēt, and neuer leaue following the
chace

chace with you, till he haue destroyed you, and consumed you from off the face of the earth. For remember, I pray you, what hee saith in *Deuteron*. If I whet my glittering sword, and my hand take hold of iudgement, I will execute vengeance on mine enemies, and I will reward them that hate me: I will make mine arrowes drunke with bloud, and my sworde shall eate the flesh of mine aduersaries.

Phila. Truly Sir, we may iustly feare, that for our great contempt of the Gospell, and generall coldnesse both in the professiō and practise thereof, God will take it from vs, and giue it to a people that will bring forth the fruit thereof.

Theol. We may well feare indeede, least for our sinnes, especially our loathing of the heauenly Manna, the Lord remooue our candle-sticke, take away our silver trumpets, let vs no more heare the sweete belles of Aaron, cause all vision to faile, and our Sabbathes to cease, & bring vpon vs that most greeuous and sore famine of not hearing the word of the Lord, spoken of by Amos the Prophet. Then shall all our Haleson daies, and golden yeares, be turned into weeping, mourning, and lamentatiō. God, for his infinite mercy sake, turne it away from vs.

Amos 8.

Phila. Amen, Amen: and let vs all pray earnestly, night and day, that those fearefull iudgements

may, according to Gods infinite mercies, be held backe, which our sinnes doe continually cry for: and that his most glorious Gospel may be continued to vs and our posteritie, euen yet with greater successe.

Asune. No doubt, it is a very great sinne to despise the word of God: and I thinke there is none so bad that will do it. For we ought to loue gods word: God forbid else. He that loueth not Gods word, it is pittie he liueth.

Theol. These are but woꝝds of course. It is an easie matter to speak good woꝝds. And very many wil say as you say: but both you & they, in your practise, doe plainely shew that you make no reckoning of it: you esteeme it no more thē a dish-clout. I think, if y^e matter were wel tried, you haue scant a Bible in your house. But though you haue one, it is manifest that you seldome read therein, with any care or conscience: and as seldome heare the woꝝd preached. How else could you be so ignozant as you are?

Asune. I graunt, that I & some others are somewhat negligent in the hearing and reading of the word of God: but you cannot say therefore we do contemne it.

Theol. Yes verily. Your continuall negligence, and carelesnes doth argue a plaine contempt. Sure it is, you haue no appetite, nor stomack to the holy woꝝd of God. You had rather

ther do any thing, the either read or meditate in it. It is irksome vnto you. You read not two Chapters in a week. All holy exercises of Religion are most bitter & tedious vnto you. They are as vineger to your teeth, and smoke to your eyes.

The immoderate loue of this world, and of vanity, hath taken away your appetite from all heauenly things. And whereas you shift it off with negligence, as though that would excuse you: the Apostle hits you home, when he saith; How shal we escape, if we neglect so great saluation? *Heb. 2.3.* Marke that he saith; If we neglect.

An. Belike, you think men haue nothing else to doe, but to read the Scriptures, & heare Sermons.

Theol. I do not say so. I do not say ye should do nothing else. For God doth allow you, with a good conscience, and in his feare, to follow y^e works of your calling: as hath beene said, before. But this I condemne in you, and many others; that you wil giue no time to priuat prayers, reading, & meditation in Gods word: neither morning, nor evening, neither before your businesse, nor after. And although you haue often vacant time enough, yet you will rather bestowe it in vanitie, and idle prattling and gossiping, then in any good exercise of Religion. Which doth plainely shew, that you neither delight in holy things: neither is there any

true feare of God before your eyes.

Antile. I tell you plainly, we must tend our businesse: we may go begge else: we cannot liue by the Scriptures. If we follow Sermons, we shall neuer thriue. What, doe you thinke euery man is bound to reade the Scriptures? Haue wee not our five wits? Doe we not know, what we haue to doe? You would make fooles of vs, belike. But we are neither drunke nor madde.

Theol. That euerie man (of what condition soeuer) is bound in conscience to heare & reade the word of God, hath beene shewed, and proued in the beginning of our conference. But, as for your five wits, they will not serue your turne in these matters; though you had fifteen wits. For all the wit, reason, and vnderstanding of naturall men, in Gods matters, is but blindness, and meere foolishnesse.

Cor. 3. The Apostle saith, that the wisdom of the
om. 8. 7. most wise in this worlde, is not onely foolishnesse with God; but inderde verie enmitie against God. And againe he saith, that the naturall man (with all his five wits) vnderstandeth not the things of the spirit of God: because they are spiritually discerned. Most prudently to this point speaketh Elihu, saying:
Cor. 2. There is a spirit in man: but the inspiration of the
Job. 32. 2. Almighty giueth vnderstanding.

Antil. I vnderstand not these Scriptures which

you doe alleage: they doe not sinke into my head.

Theol. I thinke so indeede. For the holy Ghost saith; Wisdome is too high for a foole. *Pro. 24. 7.*

Antile. What, doe you call me foole? I am no more foole then your selfe.

Theol. I call you not foole: but I tell you what the Scripture saith. Which calleth all men (though otherwise neuer so wise, politick, and learned) very fooles; till they be truely lightned, and inwardly sanctified by the spirit of God: as appeareth, *Tit. 3. 3.* Where the Apostle affirmeth, that both Titus and him selfe, befoze they receiued the illuminating spirit of Gods grace, were verie fooles, without wit, and without all sense in Gods matters.

Phila. I pray you, good *M. Theologus*, let him alone. For he will neuer haue done cauilling. I see, he is a notable Cauiller. Let vs therefore proceed, to speak of the fift signe of condemnation: which is swearing.

Theol. It may well indeed be called a signe of condemnation. For I thinke it more then a signe. It is indeed an euident demonstration of a Reprobate. For I neuer wist any mā, truely fearing God in his hart, that was an vsuall and a common swearer.

Phila. I am flat of your minde for that. For it
can

cannot be, that the true feare of God, and ordinary swearing should dwell together in one man: sith swearing is a thing forbidden by flat statute. And God addeth a sore threat to his Law; that he will not holde him guiltlesse that taketh his name in vaine: but will most sharply and seuerely punish that man.

Deut. 28.
58.

Mal 3.5.

Zach. 5.
-4.

Theol. You say true. And God saith moreover, that if we doe not feare and dread his glorious and fearefull name Iehouah, he wil make our plagues wonderfull. He saith also by his Prophet Malachy, that he will be a swift witness against swearers. The Prophet Zachary saith, that the flying booke of Gods curse and vengeance, shall enter into the house of the sweater; and he shall be cut off.

Therefore let all swearers take heede and looke to themselves in time. For wee see, there is a rodde in pisse, laid vp in store, for them.

Phila. These threatnings being so great and grievous, and that from the God of heauen himselfe, a man would thinke should cause mens hearts to quake and tremble, and make them afraid to rap out such oathes as they doe; if they were not altogether hardned, past feeling, and past grace.

Theol. True indeede: but yet we see, by lamentable experience, how men are giuen ouer
both

both to sweare, and forswear. For at this day there is no sin moze common amongst vs then swearing. For many there be which cannot speake ten words, but one shall be an oath. And numbers haue got such a wicked custome of swearing, that they can by no meanes leaue it; no moze then a Black moore can change his skinne, or a Leopard his spots. For it is made natural vnto them, through custome: and they haue got the habit of it. I doe verely thinke, if it were high treason to swear, yet some could not leaue swearing. And sure I am (as light as we make of it) that it is high treason against the crowne of Heauen. Yea, it is a sinne immediately against God; euen against his owne person. And therefore he hath forbidden it, in the first Table of his Lawe.

Phila. Questionlesse, this vice of swearing is of all other sinnes most rife in this Land. For you shall heare little boyes and children, in the streetes, rappe out oathes, in most fearefull manner. It would make a mans heart quake, to heare them. Wee may thinke, they haue sucked them out of their mothers breastes: but sure wee are, they haue learned them from the euill example of their parents. And now adaiies wee cannot almost talke with a man, but (in ordinarie speech) hee will belke out one oath or another.

Theol.

Theol. I will tell you a straunge thing: and with great grieve I speake it. I doe verily thinke, there are sworne in this Land: an hundred thousand oathes, every day in the yeare.

Phila. No doubt, sir, you are within compasse. For now almost so many men, so many oathes: excepting some fewe in comparifon. Nay I know diuers, of mine owne experience, which if they may be kept in talke, will sweare every day in the yeare an hundred oathes for their parts.

Theol. Oh what a lamentable thing is it! We may wel take vp the old complaint of the Prophet Jeremy, who saith: that in his time the Land did mourne, because of oathes. And wee may well wonder, that the Land sinketh not because of oathes. For, if God were not a God of infinite patience, howe coulde hee endure his most sacred and glozious name to be so many thousand times blasphemed in one day? and that, by such miserable wretches, as we be.

Phila. We may indeede admire and wonder at the patience and long-suffering of God, that he spareth vs so long, & giueth vs so large a time of repentance: but sure it is that the Prophet saith; that, howsoever the Lord is slowe to anger, yet he is great in power, and will not surely cleare the wicked. Though hee may winke at their monstrous

strous oathes for a time, yet he forgetteth them neuer a whit, but scoreth them vp, and registreth them in his booke of accounts. so as they stand in Record against them. And when the great day of reckoning shall come, he will set them all in order before them, and lay them to their charge.

Let not wicked swearers & blasphemers therefore think that they shal alwaies scape scot. free, because God letteth the alone for a while, & deferreth their punishment. For the longer God deferreth, the more terrible wil his stroaks be when they come.

The longer an Arrow is held in the Bowe, the stronger will be the shot when it commeth forth: though God haue leaden seete, and commeth slowly to execute wrath, yet hath he an Iron head, and will strike deadly when he cometh. *Though God gineth the wicked securitie for a time* (saith Job) *yet his eies are fixed vpon al their waies.* And in another place he saith: *The wicked is reserued vnto the day of destruction, & they shall be brought forth vnto the day of wrath.* So then the holy man Job plainly affirmeth, that the state and condition of al the rich and wealthy worldlings is, as the condition of an ox that is fatted vp against the day of slaughter. For in the same chapter he saith: *They spend their daies in wealth, and suddenly goe downe to hell.* But now I pray you nominate the oaths which are so rife and common amongst vs.

The ol.

Theol. There be sixe Oathes, which are (of all other) most rife and common, in euery mā's mouth: and they be these;

Six com-
mon
oathes.

By my Faith.
By my Troth.
By our Lady.
By *S. Mary*.
By God.
As God shall iudge me.

For you cannot lightly talke with a man, but he will flash out some of these, in his ordinarie speech.

Asune. Doe you count it so great a matter, for a man to sweare by his faith, or his truth?

Theol. Yes indeed do I. For our faith and our troth are the most pretious Jewels wee haue. Shall we then lay them to gage, for euery word we speake? It sheweth we are of small credit: nay, very bankrupts. For who but a bankrupt will lay the best Jewell in his house, to pledge, for euery small trifle?

Asune. I know a mā, that wil neuer sweare, but by Cocke, or Pie, or Mousse-foote. I hope, you will not say they be oathes. For he is as honest a man as euer brake bread. You shall not heare an oath come out of his mouth.

Theol.

Theol. I do not thinke, he is so honest a mā as you make him. For it is no small sinne to sweare by creatures. The Lord saith by his Prophet *Jeremie*; They haue forsaken mee, and Iere. 5. 7. sworne by them that are no Gods. So then to sweare by creatures, is to forsake God. And I trow you will not say, he is an honest man, which forsaketh God.

Asune. I doe not belecue, that to sweare by small things, is a forsaking God.

Theol. You, & such as you are, will beleue no more of the word of God, then will stande with your fantasie. But whatsoeuer you beleue, or beleue not, the word of God standeth sure; and no iot of it shall euer be proued false. But this I wil say vnto you, because you think it so smal a matter to sweare by creatures; that the more base and vile the thing is which you sweare by, the greater is the oath: because you ascribe that vnto a base creature, which is onely proper to God; namely, to knowe our hearts, and to be a discernner of secreete things. For whatsoeuer a man sweareth by, he calleth it as a witnesse vnto his conscience, that hee speaketh the truth, and lieth not: which thing onely belongeth vnto God. And therefore, in swearing by creatures, wee doe robbe God of his honour. Therefore to sweare by the crosse of the money, or by bread, or mouse-foote, or the

the fire, which they call gods Angell, or anie such like, is a robbing of God of his honour, & an ascribing of that to the creature, which is proper onely to the Creator.

Asune. What say you then to them, which swear by the Masse, and by the Rood?

Theol. Their sinne is as great as the other. For it is an hainous thing to swear by Idols: as S. Mary, our Lady, by the Masse, by the Rood, &c. The Prophet Amos saith, They that sweare by the sinne of Samaria, and that say, Thy God, o Dan liueth, euen they shall fall, and neuer rise vp againe. To sweare by the sinne of Samaria, is to sweare by Idols: for Samaria was full of Idols.

Moreover the Lord threatneth by the Prophet Zephanie, that hee will cut of them that sweare by the Lord, & by Malcham, or by their king. For the Idolaters called their Idol, Moloch, their king.

Asune. Seeing you condemne both swearing by creatures, and swearing by Idols, what then must we sweare by? You would haue vs swear by nothing, belike.

Theol. In our ordinary communication we must not sweare at all, either by one thing or another. But (as our Lord teacheth vs) our communication must bee Yea, yea, Nay, nay. For whatsoeuer is more then these, commeth of euill.

And

And **Saint James** saith; Before all things, my brethren, sweare not; neither by heauen, nor by earth, nor by any other oath: but let your yea be yea, and your nay nay; least you fall into condemnation. Iam. 5. 12

Answe. It seemeth you are an Anabaptist. You condemne all swearing: you will haue no swearing at all.

Theol. Not so. For though I condemne swearing by creatures, swearing by Idols, and vaine swearing: yet doe I allow swearing before a Magistrate; and priuately also, in matters of waight and importance, for the further bolting out of the truth.

This is warranted from Gods owne mouth, where he saith; Thou shalt sweare, The Lord lieth; in truth, in iudgement, and in righteousness. And in these cases onely, the name of God is to be sworne by. As it is written; Thou shalt feare the Lord thy God, and thou shalt serue him, and shalt cleaue vnto him, and shalt sweare by his name. Ier. 4. Deut. 10.

Answe. May we not sweare by God, in our common talke?

Theol. At no hand. For that is to take the name of God in vaine: which you know is forbidden.

And one of the wise Heathē could say thus: When an oath is laid vpon thee, vndertake it for

two causes : either to deliuer thy selfe from some grieuous crime and accusation ; or els to preferue thy friends from daunger. So then the Heathen man, in cōmon talke, will not allow any oath; much lesse, to sweare by God. And another saith; Auoid an oath, though thou sweare truly. So then we see vaine swearing condemned, euen by the Heathen.

Aswe. Yea, but for all that, we must sweare : men will not belecue vs else.

Theol. Neither yet will they belecue you any whit the more for your swearing. For it doth manifestly appeare, that thousands make no conscience at all of it. They make no more conscience of it, then of cracking of nuttes. And therfore what wise mā wil beleene them, though they sweare neuer so much? But, if you would make conscience alwaies to speake the truth, from your heart, without any oaths at all, you should be better beleued of all honest and wise men, then otherwise with a thousand oathes.

Antil. It is the custome to sweare.

Theol. But a wicked & diuelish Custome.

Antil. I hope, Sir, wee may sweare, as long as we sweare truly, and sweare by nothing but that which is good.

Theol. It hath beene answered before, that in vaine matters you may not sweare at all.

Antil.

Antil. As long as we do no worse, than that, I hope God will hold vs excused.

Theol. God will not hold you excused, when you breake his commaundements, and continue so doing.

Antil. What say you then, to them, that swear wounds and bloud, and such like, in a brauery? thinking that it setteth out their speech verie well.

Theol. Well gapeth for them. And they shall know, one day, what it is to blaspheme God.

Antil. What may we thinke of such as swear by Gods life, Gods soule, Gods bodie, Gods heart?

Theol. That their case is most wofull & dangerous: and I quake at the naming of them. They are most horrible, monstrous, and outrageous blasphemies; enough to make the stones in the streete to cracke, and the clouds to fall vpon our heads. And we may think, that all the Diuels in hell are in a readinesse, to carie such blasphemous villaines headlong into that lake, which burneth with fire & brimstone, for euer.

Antil. Do you find in the Scriptures, that God will so seuerely punish swearers?

Theol. Yes verily. For, besides that which hath bene spoken before, we haue diuers other examples: First of Senacherib, the King of

King. 19. 7. Ashur; who, for his outrageous blasphemies against the God of heauen, was in most fearefull and tragicall manner slaine by his owne sonnes, Adramelech, and Sharezer: and that, in the Temple, when hee was worshipping his Idoll god, Nisroch. And yet behold a more fearefull example of Gods wrath, against blasphemers.

King. 20 9. Wee reade that a hundred thousand of the Aramites were slaine, by the Israelites in one day, for blaspheming of God: And seuen and twentie thousand being left, & flying into the citie of Aphek for refuge, were all slaine, by the fall of an huge great wall. What should I here speake, how the seuen sonnes of Saul, & king of Israel, were haged vp before the Lord in mount Gibeah, for the breach of the oath made to the Gibeonites long before? By these examples, we may plainly see, that the iust God, euen in this life, sometimes will bee reuenged of blasphemers, and oath-breakers. And therefore the very Heathen in al ages haue beene very careful for the performing of oathes: as Pharaoh king of Egypt willed Ioseph, to goe vp into the land of Canaan, to bury his father, according to his oath made to his father.

1. Sam. 21. 9.

Phila. Wee thinketh, these so terrible, and fearefull examples of Gods vengeance against swearers, & blasphemers, should strike some ter-

for into the harts of our blasphemers.

Theol. One would thinke so indeed; if any thing could doe it. But alas, they are so hardened in it, and in all other sinne, that nothing can mooue them: except peradventure there were a law made, that euery swearer and blasphemer should hold his hand a quarter of an houre in hopyng lead. This, or some such like severe law, might peradventure curbe them a little, and make them bite in their oathes. But otherwise, they will neuer feare any thing, till they be in hell fire; when it will be too late to repent.

Phila. What may be the cause of this so often, and great swearing? For surely it is no inherent and in-bred sinne in our nature; as some of the other sinnes be.

Theol. No verily. But these three I iudge to be the causes of it;

Custome.

Want of admonition.

Want of punishment.

Phila. What then are the remedies for it?

Theol. The remedies are these;

Disuse.

Prayer.

Friendly admonition.

Some sharpe law.

Phila. Well fir, now we haue heard enough of swearing. I pray you proceed to the next signe of damnation : which is lying.

Theol. Swearing and lying be of very neer kindred. For he, that is a common swearer, is for the most part a common lier also. For he, that maketh no conscience of swearing, will make no conscience of lying. And as the Lord hateth the one, so also he hateth the other. And as he punisheth the one, so hee will punish the other. Therefore *Salomon* saith; Lying lips are an abomination vnto the Lord. *Saint Iohn* saith; Without, shall be dogges, enchaunters, whoore-mongers, murtherers, and whosoever loueth or maketh lies. Again, the same holy man of God saith; that lyers shall haue their part and portion in the lake which burneth with fire and brimstone : which is the second death.

Phila. These Scriptures, which you alledge, doe manifestly declare, that God abhorreth lyers, & hath reserued great torments for the. Therefore the Princely Prophet *Dauid* saith, that he would banish all lyers out of his house, *Hee that telleth lies* (saith he) *shall not remaine in my sight.* A lying tongue is one of the sixe things which God doth hate, and his soule abhorre. Yet for all this, we see, by lamentable experience, how many haue euen taught their tongues to lie (as the Prophet saith) and there is no truth in their lips. This vice is al-

most

most as common as swearing. For it is harde to finde a man that will speake the truth, the whole truth, and nothing but the truth from his hart, in simplicitie and plainenesse, at all times, in all places, and amongst all persons, without all glozing or dissembling, either for feare, gaine, flattery, men-pleasing, hiding of faults, or any sinister respect whatsoeuer. Where, I say, is this man to be found? I would faine see him. I would faine looke vpon such a man. It would doe my hart good to behold him. I would reioyce to set mine eyes vpon such a man.

Theol. Such a man, as you speake of, is hardly to be found among the sons of men. They be black Swannes in the earth: they be white Crowes: they be rare birds. For there be very few that will speake the truth, from their hart: yet some such I hope there be. But, for the most part, & amongst the greater sort, lying, dissembling, and fraud doe beare all the sway. There is no truth, no honestie, no conscience, no simplicitie, no plaine dealing, amongst men in these most corrupt times. Faith and trueth are parted cleane away. And as the kingly prophet saith; The faithfull are fayled, from among Psal. 12. the children of men. They speake deceptfully, euery one with his neighbour; flattering with their lips, and speake with a double heart. **Wen now adayes Studie the Arte of lying, flatter-**
ring,

ring, fawning, glozing and dissembling: they haue a hart and a hart. They haue hony in their mouth; and gall in their heart. Their tongues are as soft as butter & oyle: but their harts are full of bitternesse, poyson, & wormewood. They are full of outward courtesie and ciuility, full of court holy water, when there is no truth or plainenes in their inward affectiō. They will speake you sayre; when they would cut your throate. They will shewe you a good countenance; when they would eate your hart with garlike. In outward shew, they will carry themselves plausibly; when their harts are full of venome & malice. This viperous brood doe but watch their times and opportunities, till they can get a man vpon the hippe: & then they will sting him, and wreake their malice vpon him. These fawning cures wil not barke, till they bite. They will lurke, & lie close, till they spie their vantage; & then they will shewe themselves in their kinde: then they wil hoyst a man, and turne him ouer the perke, if they can. These men are like the waters, which are most deepe, where they are most calme: like a dangerous roeke, hid vnder a calme sea. Or, as the Heathen say; Like the Syrens song, which is the sailers wreck. Like the Fowlers whistle, which is the birds death. Like the hid haite, which is the fishes hanc. Like the Harpies

Harpies, which haue virgins faces, and Turtles tallons. Or like Hyena, which speaketh like a friend, and deuoureth like a foe. Or, as the Scripture saith; Like Ioab, the Captaine of the host: which spake kindly to Amasa another Captaine, & kissed him; when presently he stabd him. Or like vnto the Herodians, and Pharisees seruants, which came to our Lord Iesus with many sawning insinuations, calling him good master, and telling him that he was plain truth, that he taught the way of god truely, he regarded no mans person, and many good moxowes, and all this geere; when as, in very deed, their purpose was to intagle him in his words, and to entrap him; that they might, catch auantage against him, & so cut his throat & giue him pay to a hatchet. This is it which the wise King saith: A man, that flattereth his neighbour, spreadeth a net for his feete. And againe; As siluer drosse, ouerlaid vpon an earthen pot: so are sawning lips, and an euill hart. And in another place he saith; He, that beareth hatred, will counterfait with his lips: but he layeth vp deceite in his hart. When he shal shew his voice fauourable, trust him not. For there are seven abominatiōs in his hart. Hee will couer hatred by deceite: but his malice shal be discouered, in the cōgregation. In an other place, he pronounceth a curse vpon all these hollow harted hypocrites,

and

2. Sam. 20.

10.

Pro. 29. 5.

Pro. 26. 23

Pro. 26. 24

and meale-mouthed flatterers. For, saith he;
 Pro. 27. 14 Vnto him that bleſſeth his friend, with a loud
 voice, betimes in the morning, riſing vpearly, a
 curſe ſhall be imputed.

Phila. You haue very well deſcribed the con-
 ditions of the men of this age: which haue faces,
 countenances, and tongues; but no harts: which
 profeſſe lying & diſſembling: which ſay he can-
 not liue, that cannot diſſemble: which haue faire
 faces, and falſe harts: which haue forgotten, that
 plaine honeſtie is deepe policie.

Theol. The holy Ghoſt, often in the Pro-
 uerbes of *Salomon*, calleth all vnregenerate
 men fooles: or, as it is in the Hebrew, men
 without hearts. Becauſe they haue no hart to
 God, no hart to his word, no heart to his chil-
 dren, no hart to godlineſſe, no hart to any thing
 that good is. They are without an honeſt hart,
 an vpright hart, a plaine hart. They are all in
 words; nothing in deeds. They promiſe moun-
 taines; and perſorme moll-hills. They will
 ſpeake well of Religion; and practiſe nothing.
 They will giue faire wordes, to their friends;
 and doe iuſt nothing for them.

Phila. The world is full of theſe masked coun-
 terfaits. And lying and diſſembling did neuer
 more abound.

Theol. It is too true, that lying and diſſem-
 bling are moſt riſe, and ouer-common vices
 amongſt

amongst all sorts of men: but especially it doth ouerflow & superabund in shop-keepers, and seruants. For both these make a trade & occupation of it. They can doe no other but lie. It cleaueth vnto them, as the naile to the doore.

Phila. I doe certainly know some shop-keepers, which (to vtter their badde wares, and to blinde the eyes of the simple) doo trade in lying, all the day long, from Sunne to Sunne: from the opening of their shop windowes, to the shutting of the same. And what is their life (if customers come in apace) but swearing, lying, dissembling and deceiuing? They will lye as fast, as a Dogge will trot, as we say. It is a wonder, that their shops and all their wares doe not fire ouer their heads, for their so common, so loude, and so abhominable lying; and that against their owne knowledge, against their conscience, against God, against their neighbour, against heauen and earth, men and Angels.

Theol. True it is, wee may maruaile at the long suffering of God in this behalfe. But this is to be noted; that God doth not immediately punish all notorious sinners in this life: but reserueth thousands, to the iudgement of the great day.

In this life he onely culleth out some fewe, whom hee limiteth for the example of others, that they might feare, and tremble, and learne
by

by other mens harmes, to beware.

Therefore, even in this life, we see before our eyes, some liers, some drunkards, some whooz-mongers, some swearers, some misers of the world, some ruffians, & cut-throates, stricken downe, by the reuenging hand of God. But whereas God smiteth one of these, in this life, he letteth an hundred escape. For if he should punish al offenders, in this life, to what purpose should the iudgement to come serue? If he should punish none, then wee would thinke there were no God, or that hee were shut vp idle in heauen, and would doe neither good, nor euill, nor once meddle in the matters of the earth: as some Epicures haue dreamed. Therefore, to auoide both these extremities, God in his heauenly wisdom hath thought good to meete with some, even in this world.

Phila. I am of this minde; that the goods, which men get by swearing, lying, and deceite, will neuer prosper long.

Theol. You are not therein deceiued. For God will blow vpon all such kind of euill gotten goods, and they shall put it in a bottomlesse purse: as the Prophet saith Hag. 1.6. The holy Ghost, in the booke of the Proverbs, hath many excellent sayings to this effect: as, chapter 13; The riches of vanitie shall bee diminished: but he, which laboureth with the hand, shall increase

increase them. Again; He, that dealeth with a deceitfull hand, shall become poore: but the hand of the diligent maketh rich. In another place hee saith; The deceitfull man roseth not that, which he hath caught in hunting. **That is, he shall not lōg enioy, or taste the prey, which he hath gotten by fraud.** For either one trouble or other will so come vpon him, y he shall not be able to possesse, or take delight in the spoile. Therefore it is said; The bread of deceit is sweet to a man: but afterward his mouth shall be filled with grauell: **That is, in the end, the craftie person shall meete with many troubles.** For either his conscience will vpbraid him & checke him, or vengeance will plague him, for his deceit. The feares, cares & sorowes, which he shall haue, shall be as it werc so many sharpe stones, to set his teeth on edge, & to bere him. Therefore, in stead of meate, he shall feed on grauell: and, in stead of wheate, on pebble stones. Small pleasure is taken in the end in goods ill gotten, or liuings unlawfully come by. For y holy ghost hath passed sentence vpon them, that they shall neuer prosper.

Phila. It sometimes falleth out, that they prosper for a time: but, as we say, the third heire shall neuer enioy them. For God will curse them in our posteritie: and our childrens children shall feeble the smart of our sins, Therefore the holy man

Iob

Iob. 27. 14 Iob saith; *The off-spring of the wicked shall not be satisfied with bread.* For, out of doubt, God will blesse that onely, which is got with a good conscience in the works of our calling: & it shall remaine blessed to vs, and our posteritie. Therefore

Pro. 20. 7. the Spirit saith; *The iust man that walketh in his vprightnesse, is blessed: and blessed shall his children be, after him.* But God will not blesse, but curse that, which is got with an euill conscience: as, swearing, lying, dissembling, deceiuing, &c.

Theol. Some ancient writers haue spoken verypudently to this point. For one saith; *In-*

Ierom.

iusta lucra breues habent voluptates; longos autem dolores. That is, *Unlawfull gaine hath long sor-*

Augustin.

row, and short ioy. Another saith; *Eligas damnum potius, quam turpe lucrum. Illud enim semel tantum te dolore afficiet: hoc vero semper.* That is, *Choose losse, rather then filthy lucre. For y one will griue thee but once; the other for ever.*

Bernard.

A third saith; Melius est honeste pauperem esse, quam turpiter diuitem. Hoc enim commiserationem; illud vero reprehensionem adfert. It is better to be honestly poore, then wickedly rich. For the one moueth pittie: the other reprove.

*μηδὲν αἰσῆς
ἀδίκως, &c.*

Euripid.

One of the wise Heathen also saith; We may not waxe rich vniually: but liue of iust things; which he calleth holy things.

Pheniss.

Phila. Haue we not examples in the Scriptures of such as haue beene punished for lying?

Theol.

Theol. Des. For wee read how the Gibeonites, for their lying & dissembling, were made Iudges and slaues to the Israelites. Ios. 9. 23.

Gehezi also, the seruant of Elishah the Prophet, for his lying and couetousnesse together, was smitten with a most grievous leproisie. 2. King. 5. 27.

Ananias and Sapphira his wife, for their lying and dissembling, were stricken downe stark dead, by the immediate hand of God, at the rebuke of Peter. Act. 5. 5.

Zophar one of Iobs friends, speaking of these kind of men, saith; They shall sucke the gall of Aspes: and the Vipers tongue shall slay the. They shall flee from the iron weapons: and a bowe of Steele shall strike them through. Iob. 20. 16. 24.

Now then, by all these examples, wee may plainly see, how greatly God abhorreth lying and dissembling.

Phila. Oh therefore that we could follow the counsell of the Apostle: who saith; *Lie not one to another: sith ye haue put off the olde man, with his works.* And again; *Cast away lying: and speake euery one the truth, to his neighbour.* Col. 3. 9. Eph. 4. 5.

The manner of speech which the Apostle vseth, is very forcible, implying thus much; that wee should in a kinde of disdain, or detestation, cast it away and throwe it from vs, as a filthy, stinking, and berayed clout, hanging about a mans neck; which he doth sodainely snatch away, and hurles

hurles into the fire; as being ashamed, that euer it should be scene or knowē. Would to God therefore that we were come to such a detestation, & loathing of lying, that we would euē spattle at it, and crie sic vpon it, and all that vse it Oh that we could hate it, as the diuell, which is the father of it; and as hell fire, which is the reward of it. Oh that we were come but so far as the Heathen mā, who saith; *I hate him as the gates of hell, who hath one thing in his tongue; another in his hart.*

Antil. Yet, ~~for~~al this, we find in the Scriptures, that euen some of the godly haue been taken tardie in lying; & yet haue not sinned in so doing: as *Abraham, Iacob, Rahab*, the Midwiues of Egypt. And therefore why may not we do so, to?

Theol. I told you before, that you may not make the infirmities of Gods people, rules for you to liue by. And further I answered, that all these did offend in their lying. Some of them indeed, I graunt, are cōmended for their loue to the Church & charitable affections to Gods people: but none of the simply for lying: which is a thing condemned euen of the Heathen. For saith one of them; Lying doth corrupt the life of man: and euery wise and godly man doth hate lying.

Antile. But may we not lie, now and then, for a vantage?

Theol. No verily: neither is their any good vantage

Ἐχθρὸς τοῦ
ῥητός· καὶ ὁ
ῥῆμας αἰσθάνεται
τὴν ψυχὴν·
ὡς ἡ ψυχὴ μὴ
αἰσθάνεται τὸ
ῥῆμα· καὶ ὁ
ὁμοιωσθεῖς τῷ
ὁμοιωσθέντι.
Homer.
Ilia. 3.

Ἰακώβος τῷ
Εὐριπίδῃ·
τοῖς ἰακώβου
ἐν ἡμιονίᾳ τῷ
σέβαστι, ἐν ἡμιονίᾳ
σπύρῃ.
Eurip.
Pheniss.

hātage to be got that way. For when you haue made by your accounts, al charges deducted, & all expences defrayed, your cleare gaines will be very small. For, by your wilfull & customary lying you gaine inward griefe, and lose true joy: you gaine short pleasure, and lose perpetuall glory: you gaine Hell, and loose Heauen: you make the Diuell your friend, & God your enemy. Now then reckon your gaines.

Phila. I pray you, let vs growe towards a conclusion of this point: & shew vs briefly the chiefe causes of lying.

Theol. The chiefe causes of lying are these;

Custom.

Feare.

Couetousnesse.

The Diuell.

Phila. What be the remedies?

Theol. The remedies be these;

Disuse.

Godly boldnesse.

Contentation,

▪ Earnest prayer,

Phila. You haue spokē enough of this vice, to cause all such to abhor it, & forsake it, as haue any drop of grace, or sparke of Gods feare in thē. But as for them that are filthy, let thē be more filthy. Now I pray you speake your iudgemēt of the seuenth signe of condēnatiō: which is drūkennesse.

Theol. It is so brutish and beastly a sinne, that a man would thinke, it should not need to be spoken against: but that all reasonable men should euen abhorre it, and quake to thinke of it. For it is a most swinish thing. It maketh, of a man, a beast. It taketh away the heart of a man, from all goodnes. As witnesseth the Prophet Hosea, saying: Whoredome, wine, and new wine take away their hart. For, what hart, what stomacke, what appetite can whozemongers & drunkeards haue to any thing that is good? either to heare or read the word of God, or to pray, and meditate in the same. Alas, they are farre from it, farre from God, and farre from all grace and goodnesse.

Hof. 4. 11.

Therefore the Prophet Joel saith; Awake ye drunkeards: weepe & howle, ye drinkers of wine. Yea, the mighty God of heauen doth pronounce a woe against them, saying: Woe vnto them that rise vp early to follow after drunkennesse; & to them that continue vntill night, till the wine do enflame them. Our Lord Iesus himselte giueth vs a caueat, to take heed of it. Take heed, saith he, that your hearts be not ouercome with surfetting and drunkennesse, and the cares of this life: and so that day come vpon you vnawares. Thus you heare, how both Christ himselte, and sundry of the Prophets, do thunder downe fro

Joel. 1. 5.

Esa. 5. 11.

Luk. 21. 34

now

now aboundeth and raigneth amongst the sons of men.

Phila. True indeed. But yet almost nothing will make men leaue it: for it is a most rife & ouercommon vice, We see many, that thinke theselues some bodies (and as we say, no final fooles) which yet will be ouertaken with it: & thereby loose all their credite & reputation with all wise men: yea, do prooue theselues to be but swine, & brute beasts, as the holy ghost auoucheth, saying; *Wine is a mocker, & strong drinke is raging. Who- Pro. 20. 1*
sooner is deceiued therein, is not wise.

Theol. The wise king, in y^e same booke, doth most notably and fully describe vnto vs the inconueniences and mischiefes, which doe accompany drunkenness, and follow drunkenards, at the heeles. To whom (saith he) is woe? to whom is alas? to whom is strife? to whom is babbling? to whom are wounds, without cause? to whom is the rednesse of the eyes? Euē to them, that tarrie long at the wine: to them, that goe and seeke out mixt wine. In the same Chapter, he saith; Be not of Pro. 23. 15
the nūber of them, which are bibbers of wine, or of them which glut theselues with flesh. For the drinker and the feaster shall become poore: and the sleeper shall be cloathed with ragges.

Moreouer hee saith; Their eyes shall behold Pro. 23.
strange women; and that they shall bee like him that lyeth in the midst of the sea, and

sleepeth in the top of the Mast. In al these speeches, the holy Ghost doth, in most liuely manner, describe vnto vs the properties of drunkards: euē their staggering, their reeling, their snorting, their senselesse sensualitie. Behold then what be the cursed fruites and euents of drunkennesse. Euen these which follow: woe, alas, grieve, miserie, beggerie, pouertie, shame, lusts, strife, babbling, brabbling, fighting, quarrelling, surfetting, sicknesse, diseases, swinish sleeping, securitie, and sensualitie. So then I conclude, that drunkennesse is a vice more be-
seeming an hogge, then any reasonable man. And as one saith; It is the Metropolitane Citie of all the prouince of vices.

τὸν δὲ
ἐν τῇ οἴκῳ
ἐπαρῶν, ταῦτα
ἐπαρῶν τοῖς
ἀφῃμασι τοῖς
ἐν τῇ οἴκῳ
ἐπὶ τῇ οἴκῳ
Demost.

Olinth.

2. Sam. 12.

28.

1. King. 20

16.

1. King, 16.

9.

Well therefore saith the Heathen writer;
When the wine is in, a man is as a rüning Coach,
without a Coach-man.

Phila. Let vs heare what executions haue
beene done vpon drunkeards in former ages; that
now men may learne to take heede, by their ex-
amples.

Theol. Ammon, one of Dauids vngracious
children, being drunke, was slaine by his bro-
ther Absalon. Benhadad, King of Syria, beyng
drunke, was discomfited by Ahab, King of Is-
rael. Elah King of Israell, being drunke, was
slaine by Zimri his seruant, & Captaine of his
Chariots: who also succeeded him in the king-
dome

done. Lot, being drunke, committed incest with his owne daughters : and therefore was punished in his posteritie. Thus we see, what executions haue been done, euen vpon Kings, for this kinde of sinne. Therefore let men learne, once at last, to shun vice, and embrace vertue; & as the Apostle saith, to make an end of their saluation in feare and trembling. For all our shifts & starting holes will serue vs to no purpose in the end : but when we haue fished hither, and thither, neuer so much, yet at the last we must be faine to be shut vp in Gods wrath.

Gen. 19.
37.

Antile. What, I pray you, doe you make it so great a matter, if a man be little ouer-taken with drink, now and then? There is no man but he hath his faults : and the best of vs all may be amended, If neighbours meete together, now and then, at the Ale-house, and play a game at Maw, for a pot of Ale, meaning no hurt : I take it to be good fellowship, and a good meanes to increase loue amongst neighbours ; and not so hainous a thing as you make it.

Theol. I see, you would faine make faire weather of it ; and smooth over the matter with sweete wordes : as though there were no such great euill in it. But howsoener you mince it, & blaunch it ouer, yet the Apostle saith flatly, That drunkerds shal not inherite the kingdom of

1. Cor. 6.

God. I thinke, this one sentence is enough to

amaze & strike through the harts of al drunkeards in the world. For it is as much in effect, as if the Apostle had said; All drunkeards are notorious reprobates and hell-hounds, branded of Sathan, and denoted to perpetuall destruction and damnation.

But you say, you meane no hurt. I answer, whatsoeuer you mean, your actions are naught, and your fellowship as badde. For, what good meaning can you haue? or what good fellowship call you it, for poore labouring men, Artificers, and such like, to sit idelley all the day long in Tauerne, & Ale-houses misspending their time, and their money, in gaming, rioting, swearing, staring, swilling, bezzeling, bibbing, bawling, and babbling? There is no true fellowship in it: it is meere impiety; if we may call it impietie, for poore men to liue idelley, dissolutely, neglecting their callings, while their poore wiues & children sit crying at home for bread, being ready to starue, to beg, or to steale. I pray you speake your conscience, what good fellowship is there in this?

Answere. Yet for all that, there be some which abstaine from Ale-houses, & yet are as bad as any other. For they will back-bite and slander their neighbours: they will do them a shrewde turne, as soone as any other: they are enuious, they censure vs, & disdaine our company. Yet we thinke our selues

selues as good as they; for all their shewes of holinesse.

Theol. You speake more then you know, or can iustifie, against some better then your self. But if it were so, you should but iustifie one sin by another, a lesser by a greater: which is to no purpose.

(slowly)

Antile. Will you then condemne all good fel-

Theol. No no. I doe greatly allowe godly and Christian fellowship; and acknowledge it to be one of the chiefest comforts we haue in the world. I know we are commaunded to loue brotherly fellowship. But as for your pot companionship, I hate it, and abhorre it. For it is written: He, that followeth the Idle, shall be filled with pouertie. And againe; He, that keepeth company with banqueters, shameth his father, And in another place; He, that loueth pastime, shall be a poore man: and he, that loueth Wine and Oyle, shall not be rich.

1. Pet. 2. 17

Heb. 13. 1.

Pro. 28. 12

Pro. 28. 7.

Pro. 21. 17.

Phila. Good M. *Theologus*, talke no more with him: but let vs draw neere vnto the winde-vp of this matter; and tell vs in a word, which be the chiefe causes of drunkennesse.

Theol. The causes are these;

Ill company.

Ale-houses.

Idlenesse.

A wicked humor.

Causes of
drunken-
nesse,

Phila. Which be the true remedies?

Theol. The remedies be these;

Remedies
for drun-
kennesse,

Auoyding of ill company,
Shunning of Ale-houses.
Labour in our callings.
A good course of life,

Phila. Well sir, you haue waded farre enough in this point: let vs now come to the eighth signe of condemnation; which is Idlenesse.

Theol. Concerning Idlenesse, this I say briefly; that it is the mother of all vice, and the stepdame of all vertue: yea, it is the great Beldame of all enozimities. It is the mother of whooredome, the mother of pride, the mother of theft, the mother of drunkenness, the mother of ignorance, the mother of error, the mother of pouerty, the mother of slaundersing & back-biting, prattling, and gossiping, brawling, scolding, quarelling; and what not? Idlenesse was one of the principal sins of *Sodom*, as the Prophet *Ezechiel* testifieth, saying; Pride, fulnesse of bread, & abundance of Idlenesse was in her, & in her daughters. *Salomon* is very plentiful in this matter. For saith he; The sluggard lusteth, & hath nought. And againe; The sluggard is wiser in his own conceit, then seuen men that can giue a sensible reason. That is; He taketh himselfe the

Ezech. 16.
29.

Pro. 13. 4.

Pro. 6. 16

the wisest of many : because he spareth his body, when others take paines. He saith; Yet a little sleepe, yet a little slumber, yet a little folding of the hands : and his pouertie commeth like a traueller ; that is vnawares : and his necessitie like an armed man ; that is strongly. Then he foldeth his hands together, and eateth his owne flesh. For, he hideth his hand in his bosome : & it wearieth him to put it to his mouth againe.

Pro. 24. 33

Ecc. 4. 5.

Pro. 26. 11

In another place the holy Ghost saith ; The slouthfull man will not plow, because of winter : Therefore he shall begge in sommer, and haue nothing.

Againe, The slouthfull man is brother to him that is a greater waster.

Pro. 16. 8.

Moreouer it is said, that, the sluggard turneth himselfe vpon his bed, as the doore doth vpon the hinges.

Pro. 16. 1

That is, he keepeth his bed, as if he were fastened to it.

And, because the spirit will abound in this point : it is further written of the slouthfull man, that he saith ; An huge Lyon is in the way : I shall be slaine, in the streetes. That is, when any good matter is in hand (as preaching, praying, reading, giuing to the poore, &c.) then he draweth backe, he shrinketh into his shell, he findeth one let or other, one excuse or other.

Pro. 16. 17

Then

Then profite, and pleasure, busynesse, and idlenesse, matters at home, and matters abroad, company, and a thousand occasions will lye in his way, as so many Lyons, to let and hinder him.

So then we see, how lively and plentifully the holy Scriptures do paint out the lazy lubbers of this world, & sonnes of idlenesse: which are as hardly drawne to any good thing, as a Beare to the stake. As for the duties of Religion, they goe as linely and as chearefully about them, as a cheefe goeth vpon the Ladder, to be executed for his theft.

Phila. I do plainly see, that this sinne of Idlenesse is a very grosse euill, and the roote of many vices: yet for all that, there be a great number which thinke they were borne to liue idly. As many young Gentlemen, and such like: which imagine, they came into the world for no other purpose, but to hunt and hawke, carde, and dice, riot and reuel, and so spend their daies in pleasure and vanitie. Againe, there be many lazy lozels, and luskish youthes, both in Townes and Villages, which do nothing all the day long, but walke the streetes, sit vpon the stalles, and frequent Tavernes and Ale-houses. Many rich Citizens, especially women, doe ordinarily lye a bed till nine of the clocke, and then forsooth rise & make themselves ready to go to dinner. And after they haue
well

well dined, they spend the rest of the day, and a good part of the night also, in playing, prattling, babbling, cackling, prating, and gossiping. Fie of this idle life. Many prophane serving men also doe falsely suppose, that they were borne onely to game, riot, sweare, whoore, ruffle it and roist it out, and to spend their time in meere idlenesse. But, of all these, well said the Heathen Philosopher; *Illi pariter indignantur & dii & homines, quisquis otiosus.* Aristotle. Both God and man doe hate the idle person.

Theol. It is a lamentable thing to see so many men & women live so idly, and so unprofitably as they doe. For, alas, there be too many, which follow no honest calling, live to no use: no body is the better for them. They doe no good, either to the Church, or common wealth. They are like drone Bees: they are unprofitable burthens of the earth. God hath no use of them, the Church no good, the common wealth no benefite, their neighbours no profit, the poore no relieve. They imagine, they came into the worlde, to doe nothing but eat, and drinke, and sleepe, and rise up to play. They thinke they should spend their time in dicing and dauncing, in whooredome and bawery, in gluttony and belly-cheere: in making themselves, like Hogges of Epicurus heard: in pampering their paunches, and
crain-

Iob. 15.

Iob. 21.

Iob. 21.

cramming their bellies: in fattning themselves like Boares in a Franke, till they be well brawned: and (as Iob saith) till their bones run full of marrowe, their faces strowt with fatnesse, and they haue collops in their flanke. Oh what a beastly life is this? Fie vpon it, fie vpon it. It is moze meete for Epicures, then Christians; for swine, then men: for Sardanapalus, & Heliogabalus, and such like belly-gods, then for the professors of the Gospel. But, of all such, Iob saith enough; They spend their daies in pleasure; and sodainely go downe to hell.

Phila. But, may it not be allowed vnto Lords and Ladies, Gentlemen and Gentlewomen, and other great ones, to liue idly; sith they haue wherewithall to maintaine it?

Theol. God doth allow none to liue idly: but all, both great and small, are to be imployed one way or another: either for the benefit of the Church, or common-wealth: or for the good gouernment of their own households: or for the good of Townes & Parishes, and those amongst whom they doe conuerse: or for the succour and reliefe of the poore: or for the furtherance of the Gospel, and the maintaining of the Ministry: or for one good vse or other. To these ends, our wits, our learning, our reading, our skill, our policy, our wealth, our health, our wisdom and auctoritie, are to be referred: knowing

ing this; that, one day, we shall come to giue an account of our Bailywicke, and to be reckoned withall, for the employment of our Talents. For this cause, Iob saith; that, man is borne to Iob. 5. 7. trauell: as the sparkes flie vpward.

And God hath laid this vpon Adam, and all his posteritie; In the sweate of thy browes, thou Gen. 3. shalt eate thy bread.

Some do set downe foure causes, why euerie man should labour diligently in his calling.

First, to beare the poake laid vpon all mankind by the Lord.

Secondly, to get the necessities of this life.

Thirdly, to liue vnto the profit of humane societie.

Lastly, to auoide euill thoughts and actions.

Saint Paul findeth great fault with some in the Church of Thessalonia, because they walked inordinately, that is idly, and out of a lawfull calling: and therfore concluded; that such, as would not labour, should not eate. So then we do plainly see, that God alloweth idlenesse in none. For when we are idle (as hath bene shewed before) we lie open to the diuel and his temptations: and he getteth within vs & preuaileth against vs. While Dauid taried idly at home 2. Thes. 3.

Jud. 15.

home in the beginning of the yere, when kings
used to goe forth to the battel, he was soone o-
uertaken with those two foule sinnes of adul-
tery, and man-slaughter. So long as Sampson
warred with the Philistins, he could neuer be
taken or ouercome: but, after he gaue himselfe
to idlenesse and pleasure, he not onely commit-
ted fornication with the strumpet Dalilah, but
also was taken of his enemies, and his eyes mi-
serably pulled out.

Pro. 6. 6.

These examples do shew, what a dangerous
sinne idlenesse is. Therefore the holy Ghost
leads vs to schoole, to the litle creature, y^e Ant,
to learne of her both to auoid idlenesse, & also
to vse wisdom and prouidence in our actiōs.
Goe to the Pishire, o sluggard, behold her waies,
& be wise. For she, hauing no guide, task-master,
nor ruler, prepareth her meate in the sommer, and
gathereth her food in harvest. And in good sooth
it is wonderfull to obserue, what indefinēt
paines, and unwearied labour, this lillie crea-
ture taketh in sommer; that she may be well
prouided for against winter. Let vs therefore
learne wisdom from her example: and let vs
set before our eyes the looking glasse of al crea-
tures. Let vs consider how the birds flie, the
fishes swimme, the wormes creepe, the heauens
turne, the Elements mooue, the sea ebbeth &
floweth unselfishly. Yea, the earth it self, which

is the most heauie & vnwiſe creature of all other, yet neuer ceaſeth his working, bringing forth his burden in ſommer, and labouring inwardly all the winter, in concocting and di-geſting his nourishment for the next ſpring. Thus we ſee, how all creatures are diligently and painfully exerciſed in their kindes. And therefore it is a great ſhame for vs to liue idly, careleſly, and diſſolutely. Let vs therefore learne (once at laſt) to fly ſloth, & euery one to walke ſaithfully, diligently, and induſtriouſly, in our ſeueral callings. So ſhall we both keepe Satan at the ſlaues end, and alſo much ſinne out of our ſoules; which, otherwiſe, idleneſſe will force in, vpon vs.

Phila. I muſt needs confeſſe, that idleneſſe is a groſſe vice in whomſoeuer it is found. But ſpecially, in my iudgement, it is moſt odious in Magiſtrates and Miniſters.

Theol. That is ſo, in truth. For they ought to be the guides, gouernours, ſheepeheards, and watchmen ouer the people of God. And therefore for them to neglect their dueties and charges, is a moſt horrible thing, ſith it concerneth the hurt of many. Therefore well ſaid the Hea-then Poet; A magiſtrate or Miniſter may not be lazie and ſlothfull: to whome the nurſing of the people is giuen in charge; and of whome many things are to be cared for.

ὁ δὲ τῶν
χρὶς τοῦ
βασιλεως
αὐτοῦ, ὁ
λαβὼν τὴν
ἐκπαίδευσιν
τοῦ λαοῦ
ὁμοῦ.
Homer.
Iliad. 3.

What

What a lamentable thing therefore is it, when Magistrates are prophane, irreligious, popish, vitious, and negligent in the duties of their calling! And how much more lamentable is it, when Ministers neglect their studies, slacke preaching, & prayer, and giue vp themselves, some to couetousnesse, some to pryde, some to husbandry, some to other worldly affaires, and some to spend their time idly in Taverns, Ale-houses, gaming, rioting, and lewde companie. Would to God therfore that both these kind of publike persons would cast off Idlenesse and slouth; and with diligence, faithfulness, care and conscience, performe the duties of their places. For it is an excellent thing for any, to be a good mā in his place: As, a good Magistrate, that ruleth well, that gouerneth wisely, which fauoureth good men and good causes, and defendeth them. Which also setteth himselfe against bad men and bad causes, and punisheth them sharpe ly and seuerely: which moreouer maintaineth vertue, euen of a very loue he beareth vnto it in his heart: and punisheth vice, of a very zeale and hatred against it; & not for his credit onely, or to please some, or because he must needes doe it, and can do no lesse, or for any such sinister respect: but euen of a loue to God, a care of his glory, a conscience of dutie, and a seruente zeale against sinne.

flane. So likewise, it is a notable thing, for a Minister, to be a good man in his place: to be Rudious in the law of God: diligent and painfull in preaching; and that of a loue to God, a zeale of his glorie, deepe pittie and compassion toward the soules of the people, seeking by all meanes possible to winne them vnto God: carping himselfe in all his actions amongst them wisely, religiously, vublaameably, and inoffensiuely.

So againe, it is a worthy thing, to be a good rich man: which doth much good with his riches, which keepeth a good house, relieueth the pooze, ministreth to the necessitie of the saints, and giueth cheerefully, and with discretion, where need is.

So also it is a commendable thing, to be a good neighbour, or a good Townesman: by whom a man may liue quietly, peaceably, ioyfully, and comfortably.

And lastly, to be a good pooze man: that is, humble, lowly, ductifull, painefull, readie to helpe, and readie to please. Oh, I say, this is a most excellent, and glorious thing, when euerie man keepeth his standing, his range and his ranke: when all men, with care and conscience, perfoyme the dueties of their places: when the husband doeth the duetie of an husband, & the wife of a wife, when the Father
doeth

doeth the dutie of a Father, and the child of a Child: when the master doth the dutie of a master, and the seruant of a seruant: when euery man setteth God before his eyes; in doing those things, which specially belong vnto him. For herein consisteth the honour of God, the glorie of the Prince, the crowne of the church, the fortresse of the Common-wealth, the safetie of Cities, the strength of kingdomes, and the very preservation of all things.

Antil. You haue said well, in some things But yet I doe not see, but that rich men and women may liue idly: sith they haue inough, wherewithall to maintaine it. For may not a man do with his owne, what he list?

Theol. No verily. For you may not take your owne knife, & cut your owne throat with it: neither may you take your owne axe, and kil your owne child with it. Therefore that reason is naught.

Albeit therefore wealthy men and women haue great plentie of al things, so as they need not to labour: yet let them be profitably employed, some other way. Let them exercise themselves in one good thing or other. If they can finde nothing to doe, let them giue themselves much to priuate prayers, and reading of the Scriptures, that they may be able to instruct and exhort others. Or else let Ladies and Gentle-

Gentlewomen doe, as that good womā Dorcas
 bid: that is, buy cloath, cut it out, worke it,
 sewe it, make shirts, smocks, coates, and gar-
 ments, and giue them to the poore, when they
 haue so done. For it is said of Dorcas, that shee Act. 9. 16.
 was a woman full of good workes, and almes 39.
 deeds, which shee did. Shee was a mercifull and
 tender hearted woman: shee was the poore mā's
 friend: shee clothed the poore and naked: shee
 knew it was a sacrifice acceptable to god. Oh,
 that the wealthy women of our Land would
 follow the example of Dorcas. But alas, these
 daies bring forth few Dorcasses.

Phila. As you haue shewed vs the causes of the
 former euils: so now, I pray you, shew the causes
 of this also.

Theol. The causes of Idlenesse are,

- Euill examples.
- Bad education.
- Liuing out of a calling.

Causes of
Idlenesse.

Phila. Shewe vs also the remedies.

Theol. The remedies are,

- Good education.
- Labour in youth.
- Good examples.
- Diligence in a lawfull calling.

Remedies
against
Idlenesse.

Phil. Now the let vs come to the last signe of co-

demnation: which is oppression. And I beseech you, good sir, speake your mind of it, out of the Scriptures.

Theol. It is so infinite a matter, that I know not where to begin, or where to make an end of it. It is a bottomlesse sinke of most grievous enormities. I shall enter into a labyrinth: where I shall not know how to get out againe. But sith you are desirous to heare something of it, this I say; that it is a most cruel monster, a bloudie vice, a most ugly and hideous fiend of hell.

The scriptures, in very many places, doe cry out vpon it, arraighning it, adiudging it, and condemning it downe to hell fire. They do also thunder, and lighten, vpon all those, which are stained and corrupted with this vice: calling them by such names, & giuing them such titles, as are taken from the effects of this sinne, and most fit for oppressors. As, namely,
Esay. 3. 15. that they grinde the faces of the poore: that
Amos 8. 6. they pluck of their skinnnes from them, and their
Mic. 3. 2. flesh from their bones: that they eate them vp,
Psal. 14. 4. as they eate bread.

These are they, which strine to deuoure all (like sauage beasts) and to get the whole earth into their hands; either by hooke or by crooke, by right, or by wrong, by oppression, fraud, and violence,

These

These Caterpillers, and Cormorants of the earth, are like vnto the Whalefish, which swalloweth vp quicke other little fishes.

They are like the Lion, that deuoureth other beastes. They are like the Falcon, that sealeth, plumeth, & preyeth vpon other foules. These greedy Wolves deuour all, and swallow vp the poore of the Land. Therefore the Prophets of God doe thunder out many great woes, against them.

First the Prophet Esay saith; Woe vnto them that ioyne house to house, & field to field: till there be no place for the poore to dwell in; that they may be placed by themselves, in the midst of the earth. Esay. 5. 8.

Secondly, the Prophet Ieremie saith; Woe vnto him, that buildeth his house by vnrighteousnesse, and his chambers without equitie. Iere. 22. 13.

Thirdly, the Prophet Micah saith; Woe vnto them that couet fields, and take them by violence; and so oppresse a man and his house, euen a man and his heritage. Fourthly, the Prophet Abacuc crieth out saying; Woe vnto him that buildeth a Towne with bloud, and erecteth a Citie by iniquitie. Mic. 2. 2.

S. Iames also most terribly threatneth these kind of men, saying; Goe to now you rich men, weepe & howle for your miseries, that shall come vpon you. Your golde and Siluer is cankered: and the rust of them shall be a

Abac. 2. 13.

Iam. 5. 1. 3.

1. Cor. 6.
10.

witnesse against you; and shall eate your flesh, as it were fire. Lastly S. Paule saith flatly, that Extortioners shall not inherite the kingdome of God. Thus we see, how many scarfull woes and threats are denoiced from heauen, against these pestilent cut-throats of the earth.

Phila. And all little enough. For they are steeped in their signe: and the staine of it is so soked into them, as it will hardly euer be washed out. True it is, that you said; that these cruell oppressing bloud-suckers are the most pernicious and pestilent vermine, that creepeth vpon the face of the earth: and yet I thinke there were neuer moe of them, then in these daies. For now the wicked world is full of such, as doe sundry waies bite, pinch, and nippe the poore; as we see by euery daies lamentable experience: but you can speake more of it, then I. Therefore, I pray you lay open the sundry kinds of oppressiō, vsed in these daies.

The sundry
kinds of
Oppressi-
ons.

Theol. There is Oppression, by vsury.

Oppression, by bribery.

Oppression, by racking of rents.

Oppression, by taking excessive fines.

Oppression, in bargaining.

Oppression, in letting of Leases.

Oppression, in letting of houses.

Oppression, in letting of grounds.

Oppression, in binding poore men to unreasonable covenants.

Op-

Oppression, in thrusting poore men out of their houses.

Oppression, in hying poore mens houses, ouer their heads.

Oppression, in taking of fees.

Oppression, by Lawyers.

Oppression, by Church Officers,

Oppression, by engrossers.

Oppression, by foestallers.

Oppression of the Church.

Oppression of the Ministry.

Oppression of the poore.

Oppression of widowes.

Oppression of Orphanes.

And thus we see, how all swarmes with **Oppressions**: and nothing but **Oppressions**, **Oppressions**.

Phila. In truth, this is a most cruel and oppressing age, wherein we liue: yea, a very Iron age. It seemeth, that the great ones minde nothing else: they are altogether set vpon Oppressiō: they dote and dreame of it: they find sweet in it, and therefore they are mad of it. As *Salomon* saith; *Oppression maketh a wise man madde.* Eccle. 7.

It seemeth therefore, that this vice is of such maruellous force, that it can bereaue men of their wits, and make men starke madde of getting goods, by hooke, or crooke, they care not how, nor from whom; so they haue it. Yet, no doubt,

the most wise God hath enacted many good Lawes for the suppressing of this euill; and doth threaten the execution of them in his owne person: and especially his Law doth prouide for the safetie of the poore, the fatherlesse, the widdowe and the stranger. But you, *Mr. Theologus*, can re- peate the statutes better then I: because you are a Professed Diuine. Therefore, I pray you, let vs heare them from you.

Theol. In the two and twentie Chapter of Exodus, **God made this Law following;** You shal not trouble any widdow or fatherlesse child: if thou vexe or trouble such, and so he call and crie vnto me, I will surely heare his crie. Then shall my wrath be kindled, and I will kill you with the sword, and your wiues shall be widdowes, and your children fatherlesse. **Againe he saith;** Thou shalt not oppresse an hyred seruant, that is needy and poore: but thou shalt giue him his hyre for his day; neyther shall the Sunne goe downe vpon it (For he is poore, and therewith sustaineth his life): least he cry against thee vnto the Lord, and it be sinne vnto thee.

Exod. 32. Moreover, the Lord saith; Thou shalt doe no iniury to a straunger: for yee were strangers in the Land of *Egypt*. And God himselte threat- neth that he will be a swift witnesse against those which keepe backe the hirelings wages, and vex the Widdowe, and the Fatherlesse.

al. 3.

The

The Apostle also saith; Let no man oppresse or defraud his brother, in any matters. For the Lord is an auenger of all such things. *Salomon also saith;* If in a Countrey, thou seest the oppression of the poore, and the defrauding of iustice, and iudgement, be not astonied at the matter. For he that is higher then the highest regardeth: & there be higher then they. *Eccles. 5. 7.* All these holy statutes and lawes, enacted and prouided against oppressours, do plainely shew what care the Lord hath for his poore, distressed, and desolate people.

Phila. But these oppressing hell-hounds are such as care for nothing. No law of the Almighty can bridle the: nothing can feare them: nothing can restraine them. They haue made a couenant with hell & death. They are frozen in their dregs: they are past feeling. And as *Iob saith;* *These are they, that abhor the light: they know not the waies thereof, neither continue in the paths thereof.* *Iob. 24. 13.* Their hearts are as hard as the Adamant. Nothing can mooue them: nothing can worke vpon them. There is great crying out, euery wher, of the stone in the raines; (which indeed is a great torment to the body) but there is no cōplaining of the stone in the hart: I meane a stonie heart; which is the worst disease, that possibly cā fall into the soule of man) and yet in these times it groweth very rife. For mens harts are as hard as brasle, and as the ne-
ther

Zeph. 1. 12

Amos 6.

3-6.

ther Millstone: as the Scripture speaketh. For many, especially of these vnmercifull and oppressing tyrants, say in their harts; *God will doe neither good nor enill. Therefore they put the enill day far from the; and approach unto the seat of iniquitie. They are at ease in Zion: they lie vpon beds of Iuorie, and stretch themselves vpon their beds, and eat the lambes of the flocke, and the calves out of the stall. They sing to the sound of the Violl: they inuent instruments of musicke like Dauid. They drinke wine in bowles: and no man is sorie for the affliction of Ioseph; that is, the troubles of Gods people.* The Prophet *Esay* also complaineth of these kinde of me, saying; *They regard not the worke of the Lord; neither consider the worke of his hands.* And another Prophet saith; *They say in their hearts, God hath forgotten: he hideth away his face, and will neuer see. They are so proud, that they seeke not for God. They thinke alwayes, there is no God: his iudgements are farre out of their sight. Their waies alwayes prosper: & therefore they say in their harts; Tush we shall neuer be mooned, nor come in danger.*

Esa. 5. 12.

Psal. 10.

4-6.

Theol. You haue spoken very well, touching the steelesse & hardnes of these mens harts, who are so vnmercifull to their poore neighbors, that almost none can liue by the. They do so disturbe and disquiet all things, that poore men can dwell in no rest by them. Therefore truly saith the wise King; A mighty man molesteth

lesteeth all, and both hireth the foole, and hireth
 those that passe by. But the poore man speaketh Pro. 18. 13.
 with prayers: that is, by the way of intreaty
 and supplications. For the poore are afraid of
 them. They quake, when they see them: as the
 beasts quake, at the roying of the Lion. Many
 poore Farmers, poore Husbandmen, poore
 Heards, poore Labourers, poore widowes, and
 hirclings, doe quake and tremble, when these
 greedy wolves come abroad. And (as Iob spea-
 keth) the poore of the earth hide themselves toge- Iob
 ther. For (alas) in their hearts, they cannot abide
 the sight of the. They had as leue meet the di-
 uell, as meet the; for feare of one displeasure, or
 an other. For, either they fear, or they wil warne
 the out of their houses: or partly about more ree
 & straighter couenants: or beg away their best
 kine: or borrow their horses: or command their
 carts: or require a weekes worke of them, and
 neuer pay them for it: or a twelue moneths pa-
 sture, for a couple of geldings: or, that they will
 make one quarrel or another vnto them, or one
 mischief or another. So that these poore soules
 cannot tel what to do, nor which way to turne
 them; for feare of these cruell Termagants.
 They are euen weary of their liues. For they
 haue no remedie for these things, but euen to
 beare it off with head & shoulders. Therefore
 they often wish they were out of the world, and
that

that they were buried quicke. They say, if any wil knock the on y head, they wil forgine him. O most pitious case! O lamentable hearing!

These pooze silly creatures are faine to budge and moyle, al the yeare long, in winter, & sommer, in frost and snow, in heate & cold, to provide their rents; that they may be able to pay their cruell Land-lord, at his day. For else, how shall they be able to looke him in the face? Yet their rent is so rackt, that all that they can do is little enough to pay it. And when that is paid (alas) the pooze man, & his wife, and children haue little left to take to, or to maintaine themselves withal. They are faine to gnaw of a crust, to fare hardly, & goe thinly clad. Sometimes they haue victuals; & sometimes none. The pooz childre cry for bread: pooz widowes also, and pooze fatherlesse children, are found weeping and mourning in their houses, and in their streets. So that now we may, with *Salomon*, turne and consider all the oppressions, that are wrought vnder the Sunne. We may behold the teares of the oppressed, and none comforteth them. For the mighty ones doe wrong the weaker: euen as the stronger beastes doe pulhe and harme the feeblar. These griping oppressors do pinch the pooze, euē to the quicke. They plucke away, from the fatherlesse & widowes, y litle which they haue. If there be but a Cow,

Eccl. 4. 1.

or a fewe sheepe left, they will haue them. If
there be a little commoditie of house or land,
oh what deuises they haue to winde it in, and to
wring it away! These tirants wil go as nigh, as
the bed the lie vpon. They know wel enough,
the poore men are not able to wage Law with
them, and therefore they may doe what wrong
they will, and shew what crueltie they list.

Hence cometh the teares of the oppressed:
hence cometh the weeping and wailing of the
poore. But alas (poore soules) they may well
weepe, to ease their harts a little: but there is
none to comfort them: remedie they can haue
none. But yet assuredly the euermourning God
doth looke vpon them, and will be reuenged.
For the cries of the poore, the fatherlesse, and
the widowes, haue entred into the eares of the
Lord of Hosts; who is an auenger of all such
things; yea a strong reuēger, as *Salomon* saith;
Enter not into the field of the fatherles. For their Pro. 23. 11
reuenger is strong. He himselfe will plead their
cause against thee. And againe he saith; Rob not
the poore, because hee is poore: neither tread Pro. 22. 2:
downe the afflicted, in the gate. For the Lord
pleadeth their cause; and will spoyle their soule
that spoile them. Wee see then, that the most
iust God wil be reuenged on these vnmisericordie
tyrants. He will not alwaies put vp these
wrongs and injuries, done to the poore.

An

Amos. 8

In the eighth Chapter of the Prophet *Amos*, he sweareth by the excellency of *Iacob*, that hee will neuer forget any of their workes.

Ier. 5.

And againe, he saith by his Prophet *Jeremy*; Shall I not be auenged, on such a Nation as this? Surely he will set his face against them, to roote them out of the earth. For indeed they are not worthy to crawl vpon the face of the earth, or to draw breath amongst the sonnes of men. It is written in the booke of *Psalmes*, that God will set these fellowes opposite against him, as a Butte to shooote at: that he wil put them apart; and the strings of his bowe shall he make ready, against their faces.

Psal. 21. 12

Job. 24. 5.

Be astonished at this, O ye heauens, & tremble O thou earth. Heare this, O yee cruell Land-lords, vnmereifull Oppressors, & bloud-suckers of the earth. You may well be, called bloud-suckers; for you suck the bloud of many poore men, women, & children: you eat it, you drinke it, you haue it serued in, at your sumptuous tables, euery day: you swallow it vp, and liue by it. And (as *Iob* saith) The wilderness giueth you and your children foode. That is, you liue by robbing, & murdering. But woe, woe vnto you y^euer you were bozne. For the bloud of the oppressed, which you haue eaten & drunken, shall one day crie, for speedie vengeance, against you: as the bloud of *Abel* cried, against *Caine*.

Caine. Their blood shall witness against you, in the day of iudgement: & the teares of many poore Starved chilozen, Orphanes, & widowes shall cry out against you.

Was the Lord reuēged of Ahab, for his cruel and vniust dealing with poore Naboth, and shall he not be reuenged of you? Did the Dogs slock the blood of Ahab, and shall you escape? No, no: you shall not escape. The Lord will be a swift witness against you: as he saith in Malachie. Was the Lord angry with the rich of his people, for oppressing the poore (so as the cry of the people, and of their wiues, against their oppressors, was heard of the Almighty) & do you think, you shall escape scot-free? Doth not the like cause bring forth the like effect? the like sinne the like punishment? 1. Reg. 22.
Mal. 3.
Noh. 5.

Know therefore for a certaintie, that the Lord hath coffers full of vengeance against you: and one day he will vnlocke them, and bring them forth, in the sight of all men.

Know also that the timber of your houses, and the stones of your walles, which you haue built by Oppression & blood, shall cry against you in the day of the Lords wrath: as the prophet Abacuck telleth you. The stone (saith he) shall cry, out of the wall: & the beame, out of the timber, shall answer it. Where the prophet telleth you, that the walles of your houses, built Abac. 2. 11

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in blood shall cry out load, and shirle, and play
the Quiristers in that behalfe: so as they shall
answere one another, on either side. The one
side singeth; behold blood: y other behold mur-
ther. The one side, behold deceit: the other be-
hold crueltie. The one, behold pilling and pol-
ling: the other, behold couetousnesse. The one,
behold robbery: the other, behold periury. And
thus you see, how the stones & timber of your
houses shall descant vpon you. And, howsoever
you put on your brazen browes, & harden your
hearts against these threatnings of the most
terrible God & Lord of hosts: yet, one day, you
shall (spite of your hearts) will yee, will wee, be
brought forth vnto iudgement: you shall once
come to your reckoning, you shall at last be ap-
prehended, conuenced, and arraigned at the
barre of Gods tribunall seate, before the great
Iudge of all the world.

Mat. 25. Then sentence shall passe against you; euen
that most dreadfull sentence: Goe ye cursed in-
to hell fire, there to be tormented with the diuell
& his Angels, for euer. Oh then, woe, woe, vnto
Mat. 16. you. For, what shall it profit a man to winne the
whole world, and lose his owne soule? saith our
Lord Iesus. Surely euen as much, as if one
should winne a farthing, and loose an hundred
thousand pound. For, if he shall be cast into
Mat. 25. Hel fire, which hath not giue of his own goods
righte-

righteously gotten, as our Saviour auouch-
eth: where then shall he be cast, that hath stol-
len other mens goods? And if he shall be dam-
ned that hath not cloathed yⁿ naked, what shall
become of him that hath made naked the, that
were cloathed? Oh therfore repent in time, O
ye cruell oppressors. Seeke the Lord whilest
he may be found: call vpon him whilest hee is
neere: lay aside your sauage crueltie: visit the
fatherlesse and widow, in their distresse: deale
your bread to the hungry: helpe them to their
right, which suffer wrong: deale mercifullly wth
your tenants: racke not your rents, any more:
pinch not the poore soules, for whō Christ died:
pittie them I say; but pinch them not: deale
kindly & friendly with them: remember your
great accounts: consider the shortnesse of your
daies, and the vanitie of your life: rent your
harts, and not your cloathes. Turne vnto the
Lord, with al your hart, with weeping, fasting,
and mourning: preuent Gods wrath, with a
sacrifice of teares: pacifie his anger, with the
calues of your lips, and with a contrite spirit:
be grieved for that which is past; & amend that
which is to come: stand it out no more at the
swords point against God. For it will not booe
you to strue: he is too strong for you. Your only
wisdome is, to come in. Come in therfore, come
in, ye rebellious generatiō: submit your selues

to the great King: humble your selues, vnder his mightie hand: cast downe your swordes & targets: peeld vnto your God. So shall you escape the vengeance to come: so shall God accept you, haue mercy vpon you, receiue you to fauour, graunt you a generall pardon for all your rebellions, & admit you into the number of his faithfull and loyall subiects.

Phila. I do conceiue, by diuers speeches which you haue alleaged, that goods gottē by oppression and crueltie, will neuer prosper long. For Oppressors coyne their money, vpon their neighbours skinnies. How then can it be blessed!

Theol. You haue spoken a truth. For, as it hath bene shewed before, y^e those goods, which are gotten by swearing and lying, are cursed: so all these, that are gotten by Oppression and violence, are moze cursed. Therefore the Lord
 ex. 17. 11. saith by his prophet *Jeremy*; As the Partrich gathereth youg, which she hath not brought forth: so he, that gathereth riches, and not by right, shall leaue them in the midst of his daies; and at his end shall be a foole, and his name shall be written in the earth.

Phila. Would to God our Magistrates & Go-
 uernours would take speedy order for the reind-
 ying of these things, and for the redressing of
 such grieuous enormities as are amōgst vs: or that
 they themselves would step in, and deliuer the op-
 pressed

pressed, from the hand of the Oppressor.

Theol. Job was an excellent man, for such matters. For it is said of him; That he brake the iawes of the vnrightheous man, & pluckt the prey out of his teeth. *Job. 29. 17* Where we see, how Job was a meanes to deliuer the innocent, and to pull the Lambe out of the Lions claws. Moreover it is writtē of him in the same Chapter; that the blessing of him that was ready to perish came vpon him, & that he caused the widowes heart to retoyce: that he was the eye to the blind, the feet to the lame, and the father of the poore: & when he knew not the cause, he sought it out diligently. Oh what a notable man was this! Oh y we had many Jobs, in these daies. Wise Salomon doth most grauely aduise vs al, to follow Jobs example, in this behalf. *Pro. 24. 11* Deliuer, saith he, them that are oppressed, and drawne to death, For shouldest thou withdraw thy selfe frō them, which goe downe to the slaughter. Would to God this holy counsel were well weighed and practised, amongst vs.

Phila. I marvel much, with what face these cruell oppressors can come before God in his holy Temple, to pray, and offer vp their sacrifices vnto him. For we see, many of them, though they haue such foule hands, and foule harts as we haue heard; yet, for all that, will most impudently presume to come to the Church and pray: or at

least, when they are laid in their beddes anights, and halfe asleepe, then will they rüble ouer their praers, or be pattering some Pater nosters.

Theol. Alas alas, pooze soules : all that they doe in matters of Gods worshop, is but Hypocrisie, & dissimulation. For, in truth, they care not for God : they loue him, but from the teeth outward : their hearts are not with him : but their hart goeth after conetousnesse ; and their hands are full of bloud. And therfore God doth both abboze them, & their prayers. For, saith he; Though they stretch out their hands, yet will I hide mine eies from them : and though they make many praers, yet will I not heare them. For their hands are full of bloud.

Pro. 28. 9. Moreover, the holy Ghost saith; He, that turneth away his eare from hearing the Law, euē his prayer is abhominable. David saith; If I regard wickednesse in my heart, God will not heare my prayer. Our Lord Iesus also affirmeth, that John 9. 31. God heareth not sinners : that is, Stubbozne and carelesse sinners. So then we may clearly see (by all these testimonies of holy writ) what account God maketh of the praers of oppresors, and all other prophane and vngodly men : namely, that he doth hate them, & abboze them, as most loathsome and odious in his sight.

Phila. Now, in conclusion, shew vs the causes of Oppression.

Theol.

Theol. The causes are these;

Crueltie,
Couetousnesse,
Hard-heartednesse.
An euill conscience.
The Diuell.

Causes of
Oppression.

Phila. Let vs heare also of the remedies,

Theol. The remedies are these;

Contentation.
Pitie.
Tender affections.
A good conscience.
Much prayer.

Remedies
for Oppression.

Phila. Now sir, as you haue at large vttered your mind concerning these grosse corruptions of the world, and haue plainly and euidently proued them to be the deadly poyson of the soule: So also I pray you satisfie vs in this; whether they be not hurtfull also to the body, goods, and name.

Theol. I haue dwelt the longer in these common vices of the world, because almost all sorts of men are stained with one or other of them; and therefore they can neuer be enough spoken against. For the whole world lieth in them, as Saint Iohn testifieth. If men therefore could be

1. Iohn. 5.

Ier. 5:25.

recovered of these diseases, no doubt there would be a ready passage made for the abundance of grace; and we should haue a most flourishing Church and Common-wealth: but as long as these doe lie in the way, there is small hope of greater mercies and blessings to be powred upon vs; or that euer we shall come to haue an inward conuersation with God. For these vices blinde our eyes, burden our hearts, and (as the Prophet Jeremy saith) hinder many good things from vs.

But touching your petition, I must needs graunt; that, as these vices are the very bane of the soule, and most certaine signes of condemnation: so are they very dangerous to the body, goods and name; yea, and to the whole Land, both Church and Common-wealth.

Phil. Shew vs, out of the Scriptures, what danger they bring to the body.

Leuit. 26.
26.

Theol. The Lord our God saith, that if we will not obey him, nor keepe his commaundements (but break his couenāt) he will appoint, ouer vs, haſtie plagues, conſumptions, and the burning ague; to conſume the eyes, & to make the hart heauy. So alſo he ſaith, that if we will not obey his voice, to obſerue all his commaundements & ordinances, that then he will make the peſtilence cleaue vnto vs, vntill he haue conſumed vs: that he will ſmite vs with the ſcatterer,

ner, with y^e botch of Egypt, with the Emieroids,
with the scabbe, & with the Itch: that also he
wil smite vs with madnesse, & with blindnesse,
and with astonishment of hart. So then you see
what great euils the Lord threatneth to inflict
vpon our bodies in this life, for these and such
like sins. But on the contrary, the holy Ghost
saith; Feare God, & depart fro euill: so health shal
be vnto thy navel, and moisture vnto thy bones.

Deut. 28.
21.

Pro. 3. 7.

Phila. What euill doe these forenamed sinnes
bring vpon vs, in our goods, and outward estate?

Theol. They cause God to curse vs, in al that
we set hand vnto; as plentifully appeareth in y^e
forenamed chapters: where, y^e Lord saith thus;
If thou wilt not obey the commandements of the
Lord thy God, cursed shalt thou be in the towne,
cursed also in the field; cursed shall be thy bas-
ket and thy store: cursed shall bee the fruite of
thy body, and the fruite of thy land, and the en-
crease of thy kine, and the flockes of thy sheepe.
Cursed shalt thou be when thou comest in, and
cursed also when thou goest out. The Lord shall
send vpon thee cursing, trouble and shame, in all
that thou settest thy hand vnto. And further hee
saith; That he wil breake the staffe of their bread;
that tenne women shall bake their bread in one
Ouen, & they shall deliuer their bread againe by
waight: and they shall eate and not be satisfied.

Deut. 28.

Deut. 28

You do therfore apparantly see, that these sins

will drawe downe Gods wrath vpon vs, and all that we haue.

Phila. What hurt doe these sinnes to our good name?

Theol. They bring reproach, shame, and infamie vpon vs; and cause vs to be abhoyred, and contemned of all good men.

They do verily blot out our good name. For as vertue maketh men honorable, and reuerent: so vice maketh men vile & contemptible.

This is set downe, where the Lord threatneth Israell, that for their sinnes and disobedience, he will make them a prouerbe and common talke; yea a reproach, and astonishment amongst all people. In sundry other places of the Prophets, he threatneth for their sinnes, to make them a reproach, a shame, an hissing and nodding of the head to all Nations.

King 9.7

zech. 5.

Phila. I do verily thus thinke; that as sinne generally doth staine euery mans good name, which all are chary and tender of: so especially it doth blot those which are in high places, and of special note, for learning, wisdom, and godlinesse.

Theol. You haue spoken most truly, & agreeable to the scriptures. For the scripture saith; As a dead Flie causeth the Apothecaries oyntment to stinke: so doth a little folly, him that is in estimation, for wisdom and for honour. Where

Ecc. 1. 1. Salomon sheweth that if a Flie get into the
Apothe-

Apothecaries box of ointment, and die and putrifie in it, she marreth it; though it be neuer so precious. Euen so, if a litle sinne get into the heart, and breake out into the forehead of a man of great fame for some singular giftes, it will blurce him, though he be neuer so excellent.

Philagathus. Shewe this, I pray you, more plainly.

Theol. We obserue this, in all experience: that if a Noble man be a good man, and haue many excellent parts in him of curtesie, patience, humilitie, and loue of Religion: yet if he be couetous, the comon people will haue their eye altogether vpon that: and they will say; Such a Noble man is a very good man, but for one thing: he is exceeding couetous, oppresseth poore men, and dealeth hardly with his Tenants, keepeth no house, doth little good in the Countrey where he dwelleth. And this is it that marreth all.

Dozeouer, let a Iudge, a Justice, or a Magistrate, be endued with excellent gifts of prudence, policie, temperance, liberality, & knowledge in the law: yet if they be giuen to anger, or taking of bribes: oh, how it will grime them amongst the people! For they will say; He is a worthy man indeed: but there is one thing in him that marreth all: he is an exceeding angry
and

and furlous man: he is as angry as a Waspe: he will be in a pelting chafe for every trifle: he will fret and fume, if you doe but blowe vpon him. And besides this, he is a very corrupt man: he is a great taker of bribes, he lo- ueth well to be bribed: he will doe any thing for bribes.

Furthermore, if a Preacher be a man of great gifts, the common people wil say of him; Oh, he is a worthy man indeede, an excellent Scholler, a profound Divine, a singuler man in a pulpit: but yet, for all that, hee hath a shrewd touch which marreth all: he is an ex- ceeding proud man: he is as proud as Lucifer. He hath very great gifts indeed: but I war- rant you, he knoweth it well enough. For he carrieth his crest very high, and looketh very sternely, and disdainefully vpon all other men. He is vnmeasurably puffed vp with ouerwee- ning, & thinketh that he toucheth the cloudes with his head. Thus therefore we see, how the dead Flies marres all; and how some one sinne doth disgrace a man, that otherwise doth excell.

Phil. What is the cause, why some one sinne doth so blot and smut the most excellent men?

Theol. The reason hereof is, because such men are as a Candle set vpon a Candlesticke, or rather

rather vpon a scaffold, or Mountaine, for all men to behold and looke vpon. And sure it is, they haue a thousand eyes vpon the euery day; and that not onely gazing vpon them, but also prying very narrowly into them, to spy out the least moate; that they may make a mountaine of it. For, as in a cleane white paper one little spot is soone espied: but in a peece of browne paper, twenty great blurs are scant discerned. Euen so in Noble men, Judges, Magistrates, Iustices, Preachers, and Professors, the least spot or specke is soone seene into: but amongst the baser sort, and most grosse liuers, almost nothing is espied or regarded.

Phila. Sith the eyes of all men are bent and fixed vpon such men as are of some note, therefore they had neede very heedefully to looke to their steps; that they may take away al aduantage, from them that seeke aduantage.

Theol. Yes verily. And furthermoze, they had neede to pray with Dauid alwayes; Direct my steps O Lord in thy word: and let none iniquitie haue dominion ouer me. And againe; Order my goings, that my foote-steppes slippe not: vphold me in mine integritie. For if such men be neuer so little giuen to swearing, to lying, to drinke, or to women, it is espied by and by: and therewithall their credite is cracked, their fame ouer-cast, their glory eclipsed,

Psal. 133.

Psal. 41.

eclipsed, and the date of their good name presently expired.

Phila. Now, as you haue shewed what great hurt these sinnes doe bring vpon our soules, bodies, goods and name: so also, I pray you, shewe what daunger they doe bring vpon the whole Land.

Theol. Questionlesse, they doe pull downe the wrath of God vpon vs all; and giue him iust cause to breake all in pieces, and utterly to subuert & ouerthrowe the good estate both of Church and Common wealth: yea, to make a finall consumption and desolation of all. For they be the very fire-brands of Gods wrath, & as it were touch-wood, to kindle his anger and indignation vpon vs. For the Apostle saith; For such things, commeth the wrath of God, vpon the children of disobedience.

Gal. 3. 6.

Phila. Declare vnto vs, out of the Scriptures, how the Lorde in former times hath punished whole Nations and kingdomes, for these, and such like sinnes.

Theol. In the fourth of Hosea, the Lord telleth his people, that hee hath a controuersie with the inhabitants of the Lande (and the reason is added) because there was no truth, nor mercie, nor knowledge of God in the Land. By swearing, lying, killing, stealing, and whooring, they breake out, and bloode toucheth bloud

Hos 4. 2.

bloud. Therefore shall the land mourne: and euery one, that dwelleth therein, shall bee cut off.

Here then we see, what it is that wil incense God against vs, and cause vs all to mourne. So likewise the Lord threatneth by his Prophet Amos, that for the crueltie and oppression of the poore, he would plague the whole land. Shall not the lande tremble for this (saith the Lord) and euery one mourne that dwelleth therein? Amos 8.2

Againe, the Lord saith by his Prophet *Jeremie*; Doe they prouoke me to anger, and not themselues, to the confusion of their owne faces? Therefore thus saith the Lord; Behold, mine anger, and my wrath shall bee powred vpon this place, vpon man, and vpon beast, vpon the tree of the field, and vpon the fruite of the ground: and it shall burne, and not bee quenched, Ier. 7.29.

Againe the Lord saith; If yee will not heare these words, I sweare by my selfe (saith the Lord) that this house shall be waste, and I will prepare destroyers against thee, euery one with his weapons, and they shall cut downe thy chiefe Cedar trees, and cast them in the fire. Ier. 22.5

Likewise the Lord threatneth, by his Prophet *Ezechiel*, saying; Because ye haue not walked in my statutes, nor kept my iudgemēt's: therefore, Ezech. 5

fore behold: I, euen I come against thee, and will execute iudgement in the middest of thee; eue in the sight of Nations: and I will doe, in thee, that I neuer did before; neither will I doe any more the like, because of all thine abominations. For, in the middest of thee, the fathers shall eat their sonnes; and the sonnes shall eat their fathers.

Izech. 7. **3-27.** Again, by the same prophet, the Lord saith; The land is full of the iudgement of blood: & the Citie full of crueltie. Wherefore, I will bring the most wicked of the Heathen, and they shall possesse their houses. I will also make the pompe of the mighty to cease, and the holy places shall bee defiled. When destruction commeth, they shall seeke peace, and not haue it. Calamitie shall come vpon calamitie, and rumour vpon rumour.

Then shall they seeke a vision of the Prophet: but the law shall perish from the Priest, & counsell from the auncient. The king shall mourne, & the Prince shall be cloathed with desolation, and the hands of the people in the Land shall be troubled. I will doe vnto them according to their waies: and according to their iudgements will I iudge them: and they shall know, that I am the Lord.

Last of all, the Lord saith by his Prophet: Heare O earth: behold, I will cause a plague to come vpon this people; euen the fruite of their

owne

owne imaginations: because they haue not taken heede to my words, nor to my lawe; but cast it off. Ierc. 4. 19.

Almost innumerable places, to this purpose, are to be found in the writings of the Prophets: but these may suffice to prooue the maine point; to wit, that the iust God doth punish whole nations & kingdomes, for the sins and rebellions thereof.

Phila. Sith all these finnes (for the which the Lord did execute such vniuersall punishments, vpon his owne people) doe abound and overflow in this land: may we not iustly feare some great plague to fall vpon vs? and the rather, because our transgressions doe increase daily, and growe to a full height and ripenesse: so as it seemeth the haruest of Gods vengeance draweth neere, and approacheth.

Theol. Wee may indeed iustly feare & tremble. For if God spared not the Angels that sinned, how shall he spare vs? If he spared not his owne people, what can wee looke for? If he spared not the naturall branches, how shall he spare vs which are wilde by nature? Are we better then they? Can wee looke to be spared, when they were punished? Are not our finnes as many, and as great, as theirs? Doth not the same cause bring forth the same effect? Is the arme of the Lord shortned? Or, is not God

Ier. 4. 19.
Amos 5. 6.
Abac. 3. 16

God the same iust God, to punish sin now, thae he was then? Yes, yes, assuredly. And therefore we haue great cause to mourne and lament, to quake and tremble; because there is a naked sword of vengeance, hanging ouer our heads. Thus did Ieremie, thus did Amos, thus did Abacuck: when they plainly saw the imminent wrath of God, approaching, vpon the people of Israel and Iudah.

Phila. I thinke, we may the rather doubt and feare, because the punishment of these fornamed vices is neglected by the Magistrate. For comonly when they, that beare the sword of Iustice, doe not draw it out to punish notorious offenders & malefactors, the Lord himselfe will take the matter into his owne hands, and be reuenged in his owne person: which is most dreadfull and dangerous. For it is a fearefull thing, to fall into the hands of the liuing God.

Theol. You haue spoken a truth. For if those, which are Gods deputies and vice-gerents in the earth, doe their dueties faithfully in punishing vice, & maintaining vertue: in smiting the wicked, and fauouring the godly; then assuredly euill shall be taken out of Israel, Gods wrath prevented, and his iudgements intercepted. As it is written: Phinehas stood vp, and executed iudgement, & the plague was staid. But if they (for leage, fauour, affection, game, flattery,

Pl. 106. 30.

flattery, bribery, or any other sinister respect) will be too sparing and remisse in punishing of grosse offenders; and be rather readie to smite the righteous: then doe they exceedingly provoke Gods wrath against the Land, & against themselves.

Phil. One thing I do greatly lament; that there be either none at all, or very slender censures, eyther by the ciuill, or Ecclesiasticall authoritie, for diuers of these forenamed vices: As pride, couetousnesse, oppression, lying, idlenesse, swearing, &c.

Theol. It is a thing to be lamented indeed. For where doe we see a proud man punished, a couetous man punished, an oppressor punished, a sweater punished, a liar punished, an idle person punished? Now, because they know, they cannot or shall not be punished, therefore they are altogether hardened, and imboldned in their sins. As the wise man saith; Because sentence Eccl. 8. 12. against an euill worke is not executed speedily, therefore the hearts of the children of men, are fully set in them to doe euill.

Phila. One thing I do much muse at, wherein also I desire to be further satisfied: to weet, what is the cause, that, vnder so godly a Prince, so many good lawes, and so much good preaching & teaching, there should notwithstanding be such an excesse and overflowing of sinne, in all estates?

Theol. The causes hereof are diuers & manifold. But I wil nominate foure especial ones, in my iudgement. The first is, mans naturall corruption: which is so strong, as almost nothing cā bide it. The second is, ill pꝛesidents; and externall pꝛouocations to euill. The third is, the wāt of teaching, in many cōgregations of the land: by reason whercof, many knowe not sinne to be sinne. The last reason is, the corruption and negligence of some such as are in authoritie.

Phila. Doth not this inundation & ouerflowing of sinne, with the impunity of the same, prognosticate great wrath against vs?

Theol. Yes vndoubtedly, as hath in parte bin shewed befoze. And there be diuers other pꝛesages of wrath; though of the same kinde: which are these;

Nine pꝛedictiōs, or
foresignes
of wrath,

Vnthankfulnesse for the Gospell.

The abuse of our long peace.

Our generall securitie.

Our secret Idolatries.

Our ripenesse in all sinne.

Our abuse of all Gods mercies.

Our abuse of his long patience.

The coldnesse of professors.

Our not profiting by former iudgements: as, pestilence, famine, dearth, and the shaking of the sword,

Phila.

Phila. This last I take to be a special token of approaching vengeance; That we haue not profited by former warnings.

Theol. True indeed. For it is an ordinarie thing with God, when men will not profit by mild corrections, and common punishments, then to lay greater vps them. And when a former trouble doth vs no good, we are to feare a finall consuming trouble. For so wee read, in the Prophecie of Hosea; that at the first, God was to Ephraim as a Doath, and to Iudah as rottenness: but afterward, when as they profited not by it, he was to Ephraim as a Lyon, & to Iudah as a Lyons whelpe. So y^e Lord saith, in another place; that, if they wil not come in, & yeeld obedience at the first call of his wrath, then he will punish them seuen times more. But if they continue in their stubbornnes, then hee threatneth to bring seuen times more plagues vpon them, according to their sins. If by al these they would not be reformed, but walk stubbornly against him, then he threatneth yet seuen times more, for their sins: and the fourth time, yet seuen times more. The prooffe heresof we haue in y^e booke of the Judges. Where we read, how y^e people of Israel, for their sins, were in subiection to the K. of Ara Naharim, 8. years. Afterward, because they profited nothing by it, but returned to their old sins, therefore they

Hos. 5. 12.

Leu. 26. 18

Verf. 21.

Verf. 24.

Verf. 28.

Judg. 3. 8.

Iudg. 3.

Iudg. 6. 1.

Iudg. 10. 7.

Psal. 106.

43.

Ezee. 3. 8.

Dan. 7.

Dan. 11.

Hos. 3. 4.

serued Eglon, king of Moab, eightene yeares. After that againe, for their new sins and pro-
 uocations, the Lord gaue them vp into the
 hands of Midian, seuen yeares. After all this,
 for the renewing of their sinnes, the Lord solde
 them into the hands of the Philistines, and the
 Ammonites: with did grievously bere and op-
 presse them, for the space of eightene yeares.
 Last of all, we reas, that when neither famine
 nor pestilence could cause them to returne vn-
 to him, then he deliuered them vp to the sword
 of their enemies; and held them, in bondage
 and captiuitie, three score and ten yeares. Af-
 ter all this, when they were deliuered out of
 captiuitie, and returned home safely to their
 owne nation, and enioyed some good time of
 peace and rest, yet at last they fell to renew-
 ing of their sinnes: and therefore the Lord pla-
 gued them most grievously by the diuided
 Greeke Empire; euen by *Magog*, and *Egypt*,
Seleucida, and *Lagida*: and that, by the space
 almost of three hundred yeares. And this is it,
 that the Prophet Hosea did foretell; that the
 children of Israel should remaine many daies
 without a King, and without a Prince, without an
 offering, & without an Image, without an Ephod,
 and without Teraphim.

Phila. You haue, very largely, layd open this
 last token of vengeance. To weet, that God at the

first

first doth but beate vs vpon the coate: but if wee continue in sinne, he will whippe vs on the bare skinne: and if men will not yeelde at the first gentle stroakes, then he will strike harder, and harder, till he haue broken our stout stomacks, and made our great hearts come downe. Therefore it is good yeelding, at the first: for wee shall get nothing, by our sturdinesse against him. Wee doe but cause him to double his stroakes, and strike vs both fidelings and ouer-thwart. For he cannot endure that wee should grundle against him, with stubborne fulliennesse. But now to the point. Sith there are so many presages, and fore-signes of Gods wrath: I pray you shew, what it is that stayeth the execution, and very downe-fall of the same.

Theol. The prayers, & teares of the faithfull, are the speciall meane, that stay the hand of God, from striking of vs. For the prayers of the righteous are of great force with him; euen able to doe all things. Saint Iames saith, that the prayer of a righteous man auaieth much; if *Iam. 5. 17.* it be seruent: and bringeth the example of Elias, to prooue it. For saith he; Though *Elias* was a man subiect to the like passions that wee be, yet was he able, by his prayers, both to open and shut the heauens. Abraham likewise preuailed so farre with God, by his prayers for Sodome, *Gen. 18.* that if there had been but tenne iust men found

Jer. 15. 1.

Eze. 14. 14

1. Kin. 2. 72

1. Kin. 6.

Ezech. 2. 5.

in it, it had bene spared. The Almighty God saith, in the fifteenth chapter of *Jeremy*; Though *Moyes* and *Samuel* stood before me, yet mine affection could not bee toward this people. Which doth plainely shewe, that *Moyes* and *Samuel* might haue done much with him; had he not bene so fully bent against his people for their finnes, as he was. So likewise he saith, in the Prophecie of *Ezechiel*; Though these three men, *Noah*, *Daniel* and *Iob*, were amongst them; they should deliuer but their own soules, by their righteousnesse. Which also sheweth, that if there had bene any possible entreating of him for the Land, these three men might haue done it; but now he was resolutely determined, to the contrary. In respect therefore that the zealous Preachers, and true professors of the Gospell, do so much preuaile with God by their prayers, they are said to be the defence and strength of Kingdomes and Countries, of Churches and Commonwealthes: as it is said of *Elijah*; that hee was the Chariot of Israel, and the horseman thereof. *Elishah* also was enuironed with a mountain full of Horses, and Chariots of fire. And sure it is, that *Elijah* and *Elishah* are not onely the Chariots and Horsemen of Israel: but also by their prayers, they doe cause God himselfe to be a wall of fire round about it; as the

Prophet saith. In the 22. of Ezechiel, vers. 30.
 the lord God saith: I sought for a mā among the, Eze. 22. 30
 that should make vp the hedge, and stand in the
 gappe before me, for the Land; that I might not
 destroy it: but I found none. Which sheweth,
 that if there had beene but some fewe, to haue
 stood in the breach, he would haue spared the
 whole Land. This also appeareth more plain-
 ly, in the Prophecie of Jeremy: where, the Lord
 saith thus; Runne too and fro, by the streets of
Ierusalem: behold, and enquire in the open Ier. 5. 1.
 places thereof, if yee can finde a man, or if there
 be any that executeth iudgement, and seeketh the
 truth; and I will spare it. Ob then marke and
 consider, what a man may doe; yea what one
 man may doe: what an Abraham may doe:
 what a Moyse may doe: what an Eliah may
 doe: what a Daniell, what a Samuell, what a
 Iob, what a Noah may doe. Some one man (by
 reason of his high fauour with the eternall) is
 able sometimes to doe more for a Land, by his
 praiers and teares, then many prudent men by
 their counsell; or valiant men, by their swords.
 Yea, it doth evidently appeare (in the sacred
 volume of the holy Ghost) that some one poore
 Preacher, being full of the spirit and power
 of Eliah, doth more in his studie (either for of-
 fence, or defence; either for the turning away
 of wrath, or the procuring of mercie) then a

Campe-royall, euen forty thousand strong: or,
 Cant. 3. 7. as the spirit speaketh; though they all haue their
 sword girded to their thighes, and be of the most
 valiant men in *Israel*. All this is clearely pro-
 ued, in one verse of the booke of the *Psalmes*:
 where the Prophet, hauing reckoned vp the
 Psal. 106. sinnes of the people, addeth; Therefore the
 13. Lord minded to destroy them: had not *Mos-
 ses* (his chosen) stood in the breach, to turne a-
 way his wrath; least hee should destroy them.
 See therefore, what one man may doe with
 God. Some one man doth so binde the hands
 of God, that when he should strike, he hath no
 Gen. 19. power to doe it: as it is said of *Lot*; I can do no-
 12. thing, till thou be come out. See how the Lord
 saith, he can do nothing: because he will doe
 nothing. Hee doth wittingly, and willingly,
 suffer his hands to be manacled and bound be-
 hind him, for som few sake, which he doth make
 more account of, then all the world besides: so
 precious and deare are they, in his sight. Like-
 wise it is written, that the Lord was excee-
 dingly incensed against y^e *Israelites* for their
 Idolatrous Calfe, which they made in *Horeb*:
 yet he could do nothing; because *Moyse* would
 not let him. And therefore he falleth to intrea-
 ting of *Moyse*, that *Moyse* would let him a-
 lone, & entreat no more for them. Oh (saith the
 Lord to *Moyse*) let me alone; that my wrath
 may

may waxe hote against this people, & that I may consume them. Thus we see, that except Lot go out of the City, & Moyſes let him alone, he can do nothing. Oh the profoundneſſe and altitude of Gods mercy, towards mankind! Oh the height & depth, length and breadth of his love towards ſome! Oh that the moſt glorious & inniſible God ſhould ſo greatly reſpect ſons of men! For what is man, that he ſhould bee mindfull of him? or the ſonne of man, that he ſhould regard him? Let vs therefore, that are the Lords remembrancers, giue him no reſt, nor let him alone, vntil we haue ſome ſecurity, & good aſſurance from him, that he will turne away from vs that wrath, which we moſt iuſtly haue deſerued: that he will ſpare vs, and bee mercifull vnto vs. Yea, & as the Prophet ſaith; Let vs neuer leaue him, or giue him ouer, til he re-
Eſay. 62.
 paire, & ſet vp *Ieruſalem*, the praiſe of the world. Leſt, for default hereof, that be charged vpon vs, which was charged vpon the head of ſome of the Prophets in Iſraell; that they were like the Fores in the waſte places, that they had not riſen vp in the gaps, neither made vp the
Ezech. 13.
 hedge for the houſe of Iſrael. For now adates, a-
4.5.
 las, we haue many hedge-breakers; few hedge-makers: many openers of gaps; few ſtoppers: many breakers of breaches, to let in the floods of Gods wrath vpon vs: but very few, that by
 true

610
not printed in this
true repentance goe about to make by the
breach, and to let downe the sluices; that the
gushing streames of Gods vengeance may bee
steept and stayed.

Phila. I doe now plainly see, that there be
some in high fauour with God; and, as wee say,
greatly in his bookes: sith his loue is so great
vnto them, that for their sakes he spareth thou-
sands.

Theol. It is written, in the Proverbes of
Salomon, that the righteous in a Land, are the
establishment of the Kings Throne: and the
wicked, the ouerthrowing of the same. The
words are these; Take away the drosse from the
siluer, and there will proceede a vessell for the
finer. Take away the wicked from the King, and
his Throne shall be established in righteoulesse.
Likewise, in another place the wise man affir-
meth, that the righteous are the strength and
bulwarke of Cities, Townes, and Corporati-
ons: but the wicked are the weakening & un-
doing of all. Scornefull men, saith he, set a Citie
on fire: but the wise turne away wrath. To this
purpose, most excellēt is that saying of Eliphaz
in Iob; The innocent shall deliuer the Iland: and
it shalbe preserued by the purenes of their hands.
We reade in the booke of the Chronicles, that
when the Levites & the priests, were cast out by
Ieroboam, they came to Ierusalem; and all such,
as

as let their hearts to seeke the Lord God of Israel, came with them. And then after ward it 2. Chron. is said, they strengthened the kingdome of 11. 13. Judah, and made Rehoboam the sonne of Salomon mightie. By all these testimonies it is evident, y^e Princes, Kingdomes, Cities, Townes, and Villages, are fortified by the righteous therein; and for their sakes also great plagues are kept backe. Which thing one of the Heathen did well see into: as appeareth by his words, which are these; When God meaneth well vnto a Citie, and will doe good vnto it, then he raiseth vp good men, But when he meaneth to punish a Citie or Countrey, and doe ill vnto it, then he taketh away the good men from it.

Phila. It is very manifest, by all that you haue alleadged, that the wicked fare the better euery day in the yeare, for the righteous that dwell amongst them.

Theol. All experience doth teach it: and the Scriptures doe plentifully auouch it. For did not churlish Laban fare the better, for Iacob his kinsman? Doth he not acknowledge, that the Lord had blessed him, for his sake? Did not Potiphar fare the better, for godly Ioseph? Doth not the Scripture say, that the Lord blessed the Egyptians house, for Ioseph his sake? & that the Lord made all that he did to prosper in his hand? Did not Obed-edom fare the better for
the

Gen. 31. 1.

Gen. 31. 2.

Gen. 31. 3.

Gen. 31. 4.

Gen. 31. 5.

Gen. 31. 6.

Gen. 31. 7.

Gen. 31. 8.

Gen. 31. 9.

Gen. 31. 10.

Gen. 31. 11.

Gen. 31. 12.

Gen. 31. 13.

Gen. 31. 14.

Gen. 31. 15.

Gen. 31. 16.

Gen. 31. 17.

Gen. 31. 18.

Gen. 31. 19.

Gen. 31. 20.

Gen. 31. 21.

Gen. 31. 22.

Gen. 31. 23.

Gen. 31. 24.

Gen. 31. 25.

Gen. 31. 26.

Gen. 31. 27.

Gen. 31. 28.

Gen. 31. 29.

the Arke? Did not the ſeuentie and ſix ſoules, that were in the ſhip with Paul, ſpeed al the better, for his ſake? Did not the Angell of God tell him in the night, that God had giuen, vnto him, all that ſailed with him? For, otherwiſe, a thouſand to one, they had beene all drowned. Therfore the childre of God may very ſely be compared to a great peece of Corke, which though it be caſt into y^e ſea, hauing many nails faſtned in it, yet it beareth them al vp fro ſinking: which, otherwiſe, would ſink of theſelues. What ſhal we ſay then? or what ſhall we conclude? but that the vngodly are moze beholder to the righteous, then they are aware of.

Phila. I doe thinke, if it were not for Gods children, it would goe hard with the wicked. For, if they were ſorted & ſhoaled out from amongſt them and placed by themſelues, what could they looke for? but wrath vpon wrath, and plague vpon plague; till the Lord had made a finall conſumption of them, and ſwept them like dung, from the face of the earth.

Theol. Sure it is, al creatures would frowne vpon them. The Sunne would vnwillingly ſhine vpon them; or the Moone giue them any light. The Starres would not be ſeene of the; and the Planets would hide themſelues. The beaſts would deuour them: the fowles would picke out their eyes. The fiſhes would make warre

warre against them : and all creatures in heauen and earth would rise vp in Armes against them. Yea the Lord himselfe, from Heauen, would raine downe fire and brimstone vpon them.

Phila. Yet for all this, it is a wonder to consider, how deadly the wicked hate the righteous, and almost in euery thing oppose themselves against them; and that in most virulent & spitefull maner. They raile and slander, scoffe and scorne, mocke and mowe at them : as though they were not worthy to liue vpon the earth. They esteeme euery pelting rascall, and preferre euery vile varlet, before the. And though they haue their liues and libertie, their breath and safetie, and all that they haue else, by the : yet, for all that, they could be content to eate their hearts with garlicke : so great, so firy, so burning and hissing hote is their fury and malice against them.

Theol. They may very fitly be compared to a Boath, that fretteth in peeces y^e same cloth, wherein she is byed. Or to a certaine worme, or canker, that corodeth, and eateth through the hart of the tree that nourisheth her. Or vnto a man, that claddeth vpon a bough in the top of a tree, where there is no more; & yet, with an Axe choppeth it off, and therewithall falleth downe with it, & breaketh his necke. Euen so, the fooles of this world doe what they can, to chop

chop asunder the bough that vpholds them: but they may easily know, what will follow.

Phila. I see plainly, they be much their owne foes, & stand in their owne light, & indeed know not what they doe. For, the benefite, which they receiue by such, is exceeding great: and therefore, by their maligning of them, they do but hold the stirrop to their owne destruction.

Theol. Now, to apply these things to our selues, and to returne to the first question of this Argument: may we not maruell, that our Nation is so long spared; considering that the sinnes thereof are so horrible and outrageous, as they be?

Phila. We may iustly maruell at the wonderful patience of God. And wee may well thinke that there be some in the Land, which stande in the breach; being in no small fauour with his Highnesse: sith they do so much preuaile.

Theol. The mercifull preservation of our most gracious King (who is the breath of our nostrils: the long continuance of our peace, and of the Gospell: the keeping backe of the sword out of the Lanee. which our sinnes pull vpon vs: the frustrating of many plots and subtile deuices, which haue beene often intended against our state: yea, and the life of his Maiesties most royall person) make mee to thinke, that there be some strong pleaders with

With God, for the publicke good of vs all.

Phila. You may well thinke so indeed. For, by our sinnes, we haue forfeited (& daily doe forfeit, into Gods hands) both our King, our Countrey, our Peace, our Gospell, our liues, our goods, our lands, our liuings, our wiues, our children, and all that we haue: but onely the righteous (which are so nere about the King, and in so high fauour) doe step in, and earnestly entreat for vs, that the forfeitures may be released, & that we may haue a Lease (in parley) of them all againe; or at least a graunt of further time. But, I pray your sir, are not we to attribute something, concerning our good estate, to the policie of the Land, the Lawes established, and the wisdom & counsell of our prudent Governours?

Theol. Yes assuredly, very much: as the ordinary & outward meanes, which God vseth for our safetie. For though the Apostle Paul had a graunt from God, for the safetie of his owne life, & all that were with him in the ship: yet he said, Except the Mariners abide in the ship, we cannot be safe. Shewing thereby, that vnto faith and prayers, the best and wisest meanes must be ioined. We are therefore, vpon our knees euery day to giue thanks vnto God, for such good means of our safetie, as he hath giuen vs.

AA. 17. 3

Phila. Well then, as the prayers of the righteous haue been hetherto great meanes, both for the

the auerting and turning away of wrath, and the continuance of fauour: so shew, I pray you, what is the best course to be taken, and what in sound wisdom is to be done, both to preuent future dangers, and to continue Gods fauours and mercies still vpon vs.

Joel. 2.

Theol. The best and surest course, that I can consider or conceiue of, is, to repent hartily for sinnes past, and to refoyme our liues in time to come: to seek the Lord whilst he may be found, and to call vpon him while he is neere: to forsake our owne waies, and our owne imaginations, & to turne vnto him with all our hartes, with weeping, with fasting, and with mourning; as the prophet Joel aduiseeth. For our God is gracious and mercifull, slowe to anger, and of great kindnesse, and repenteth him of the euill. All the Prophetes do counsel vs to follow this course: and doe plaineely teach; that, if we all (from the highest to the lowest) doe meete the Lord with unfained repentance, and offer him the sacrifice of a contrite spirit, vndoubtedly he wil be pacified towards vs, and be mercifull to our transgressions.

Deut. 7.

This is most plaineely set downe, in the sequent of Ieremie: where the Lord saith thus to his people; If you amend, & redresse your waies and your works: If you execute iudgement betwixt a man and his neighbour, and oppresse not the

the stranger, the fatherlesse and the widowe, and
 shed no innocent blood in this place, neyther
 walke after other Gods, to your destruction: then
 will I let you dwel in this place; euen in the Land
 which I gaue vnto your Fathers, for euer, and
 euer. **So likewise he saith, by the same Pro-**
phet; Execute ye iudgement and righteousnesse, Ier. 22. 3.
 and deliuer the oppressed from the hand of the
 oppressour, and vexe not the fatherlesse, the wi-
 dowe, or the stranger: doe no violence, nor
 shed innocent blood in this place. For if you
 doe this thing, then shall the Kings sitting vp-
 on the Throne of *Dauid*, enter in by the gates
 of this house, and ride vpon Chariots and vpon
 horses, both he, and his seruants, and his people.
And againe; O yee disobedient children re- Iere. 3. 22.
 turne, and I will heale your rebellions. **The**
Lord also saith, by his Prophet Esay; If yee
 consent and obey, yee shall eate the good things Esa. 1. 19,
 of the Land; but if ye refuse & be rebellious, yee
 shall be deuoured with the sword. For the mouth
 of the Lord hath spoken it. **The Prophet Ho-**
sea saith; Come, let vs returne to the Lord. For Hos. 6. 1.
 he hath spoyled, and hee will heale vs: hee hath
 wounded vs, and he will bind vs vp. **And againe;**
 O *Israel* returne vnto the Lord, (for thou hast Hos. 13. 1.
 fallen by thine iniquitie) and I will heale thy re-
 bellion, and will loue thee freely: for mine an-
 ger is turned away from thee. I will bee as the
 dewe

deawe vnto *Israel*: he shall growe as the Lilly;
and fasten his roote as the tree of *Lebanon*: his
braunches shall spread, and his beawtie shal be as
the Oliue tree, and his smell as *Lebanon*.

Mic. 6. 8.

Amos. 5.

14.

The prophet Michah telleth vs, what is good
for vs, and what is our best course, and what
the Lord requireth at our hands: namely these
fourte things; To doe iustly, to loue mercie, to
humble our selues, and to walke with our God.
The Prophet Amos giueth the same counsell,
saying; Seeke the Lord, and yee shall liue,
Seeke good; and not euill. Hate the euill; & loue
the good, and establish iudgement in the gate: It
may be, that the Lord of Hostes will be mercifull,
vnto the remnant of *Ioseph*. Also the Lord him-
selfe saith; If this Nation, against whom I haue
pronounced, turne from their wickednesse, I will
repent of the plague I thought to bring vpon
them. *Ier.* 8. 8.

Thus wee doe plainly see, what aduise and
counsell the Prophetes and holy men of God
doe giue vnto vs. The summe of all is this;
that, if wee doe truly repent, and turne vnto
him with all our harts (studying to obey him,
and walke in his waies) then he will graunt
vs any fauour, that we wil require at his hands.
For, euen as wool-packs, & other soft matter,
beateth backe, & dampeth the force of all shot:
so penitent, melting, and soft harts, doe beate
backe

backe the shot of Gods wrath, & turne away his vengeance from vs.

Moreouer, we may obserue in al experience, y when Potentates are offended, or any great mā hath conceined a displeasure against a poore man, that then he must runne & ride, send presents, vse his friends, breake his sleepes, & neuer be quiet till he haue pacified him. Euen so must we deale with our God; seeing hee hath taken a displeasure against vs. Oh therefore that we would speedily vse all possible means, to pacifie his wrath. Oh that we would, with one heart and voice, euerie one of vs (from the highest to the lowest) humble our selues before our God, forsake our former euill wayes, bee grieved for that wee haue done, and purpose neuer to doe the like againe. Oh that it might goe to the hart of vs, that we haue so often and so grienously offended so louing a God, and so mercifull a Father. Oh that we would awake once at last, and rowze vp our drowzie harts, & ransacke our sleepeing consciences, crying out against our sinnes; that our sinnes might neuer crie out against vs. Oh that wee would iudge our selues, accuse our selues, endite our selues, and condemne our selues: so should wee neuer be adiudged, accused, endited, or condemned of the Lord. Oh that all harts might sobbe, all soules might sigh, all loines might be smit-

ten with sorrow, all faces gather blacknesse,
and euery man smite himselfe on the thigh,
saying; what haue I done? Oh that both Ma-
gistracie, Ministerie, & Communitie, would
purpose and bowe, and euen take a boude of
themselues, that from henceforth, & from this
day forward, they would set their hearts to
seeke the Lord; and that they would wholly
giue vp themselues to his obedience. Oh that
all men, women, & childzen, would feare God,
and keepe his cōmandements: would eschew
euill, and doe good: would studie to please
God in all things, and to be fruitfull in all
good workes; making conscience to perfoyme
the duties of their general callings, and duties
of their special callings: duties of the first Ta-
ble, and duties of the second Table: that so God
might be sincerely worshipped, his name tru-
ly reuerenced, his Saboathes religiously ob-
serued: & that euery man would deale kindly,
mercifully, iustly, & vprightly with his neigh-
bour; that there might be no complaining, no
crying in our streets. Oh I say againe, and a-
gaine, that if all of vs, of what estate, degree,
or conditiō soeuer, would walke in the pathes
of our God, then doubtlesse, doubtlesse, wee
should liue and see good daies: all future dan-
gers should be prevented, our peace prolonged,
our state established, our king preserved, and
the

Phil. 1. 11. 12.
the Gospel continued. Then should we stil enjoy our liues, our goods, our lāds, our linings, our wiues, our children, our houses, and Tenements, our Orchards, & Gardens. Yea, as the Prophet saith, we should eate the good things of the Land, spending our daies in much comfort, peace and tranquillitie; and leaue great blessings vnto our children and posterity, from age to age, from generation to generation.

Phila. You haue very fully answered my question; & well satisfied me therein, out of the scriptures: yet I pray you giue me leaue to adde one thing vnto that, which you haue at large set downe. The Lord saith, by the Prophet *Amos*, that for their sinnes & rebellions, he had giue them cleanness of teeth; that is, dearth and scarcitie: & yet they did not turne vnto him. Also he withheld the raine from them, & punished them with drought: & yet they did not turne vnto him. Moreouer he smote their corne, their great gardens, their orchards, vineyards, figge-trees, & Oliue trees, with blasting & mildeaw, and the palmer-worme did deuour them: and yet they did not returne vnto him. Last of all, he smote them with pestilence, and with the sword, and ouerthrew them, as he ouerthrew *Sodome* and *Gomorrab*; and they were as a fire-brand pluckt out of the burning: yet, for all this, they did not turne vnto him. *Yee haue not* *Amos 4.*
returned vnto mee, saith the Lord. But now to *6-7.*

come to the point. Out of this I gather, that if we multiply our transgressions, God will multiply his plagues vpon vs: but on the contrary, if we would vnfeignedly turne vnto the Lord our God with all our hearts, all plagues should be stayed, all dangers preuented, and no euill should fall vpon vs. For because they would not turne, therefore hee, smit them. If therefore they had turned, hee would not haue smit them. But now I pray you briefly conclude this point; and declare in fewe wordes, what it is that doth most materially concerne our peace, and publike good.

Theol. These few then, briefly, I take to be the things which belong to our peace;

- o. things
 concer-
 ing our
 peace.
- Let *Salomon* execute *Ioab* and *Shemei*.
 - Let *Iehus* and *Elish* sle the Priests and Prophets of *Baal*.
 - Let *Aaron* and *Eleazar* minister before the Lord faithfully.
 - Let *Jonas* be cast out of the ship.
 - Let *Moyse* stand fast in the gap, & not let down his hand.
 - Let *Iosuah* succede him.
 - Let *Cornelius* feare God, with all his household.
 - Let *Tabuba* be full of good works, and almes-deeds.

Let

Let *Deborah* iudge long in *Israel*, prosper, and be victorious.

Let vs all pray, that the light of *Israel* may not be quenched.

And this I take to be the summe of all, that belongeth to our peace.

Phila. The summe of all our conference hitherto, as I remember, may bee reduced into these fewe heads; First, mans naturall corruption hath beene layd open. Secondly, the horrible frutes thereof. Thirdly, their euill effects and workings, both against our soules, and bodies, goods, name, and the whole land. Lastly, the remedies of all. Now therefore I would growe to some conclusion of that which you touched by the way, and made some mention of; namely, the signes of saluation, and damnation: and declare vnto vs plainly, whether the state of a mans soule, before God, may not by certaine signes and tokens, be certainly discerned euen in this life.

Theol. Besides those, which before haue beene mentioned, wee may adde these nine following;

signes
of a sound
soule.

Reuerence of Gods name.
Keeping of his Sabboathes.
Truth.
Sobrietic.
Industrie.
Compassion.
Humilitie.
Chastitie.
Contentation.

Phila. These indeede, I graunt, are very good
signes: but yet all of them are not certaine. For
some of them may be in the Reprobates.

Theol. What say you then to Saint Peters
signes: which are set down in the first Chapter
of his second Epistle: which are these eight;

Peters
signes
of salua-
tion.

Faith.
Vertue.
Knowledge.
Temperance.
Patience.
Godlinesse.
Brotherly kindnesse.
Loue.

Saint Peter saith; If these be in vs and a-
bound, they will make vs neither idle, nor vn-
fruitfull

fruitfull in the knowledge of our Lord Iesus.
Which is as much, as if hee had said; they
will make vs sound and sincere professors of
the Gospell.

Phila. All these, I grant, are exceeding good
signes & evidences of a mans saluation: but yet
some of them may deceiue: and an hole may be
picked in some of these evidences, I would there-
fore heare of some such demonstratiue and infal-
lible evidences, as no Lawyer can find fault with.
For I hold, that good Diuines can as perfectly
iudge of the assurances and evidences of mens
saluation: as the best Lawyer can iudge of the
assurances, and evidences, whereby men holde
their lands and liuings.

Theol. You haue spoken truely, in that. And
would to God, all the Lordes people would
bzing forth the evidences of their saluation;
that we might discerne of them.

Phila. Set downe then, which be the most cer-
taine and infallible evidences of a mans salua-
tion: against the which no exception can be ta-
ken.

Theol. I iudge these to be most sound and
infallible.

Seven infallible signes of saluation;
Assured faith in the promises.
Sinceritie of heart.

AA. 16. 3
Pro. 11. 10

The

Ioh. 1. 47.

Rom. 8. 14

Ioh. 4. 3.

1. Thel. 4. 3

Rom. 5. 1.

Col. 1. 23.

Mat. 24. 13

The spirit of adoption.

Sound Regeneration, and sanctification.

Inward peace.

Groundednesse in the truth.

Continuance to the end.

Phila. Now, you come neare the quicke indeede. For, in my iudgement, none of these can be found truly in any Reprobate. Therefore I thinke, no Diuine can take exception against any of these.

Theol. No, I assure you: no more, then a Lawyer can finde fault with the Tenure of mens lands and see simples, when as both the Title is good and strong by the law, & the euidences therof are sealed, subscribed, deliuered, conueyed & sufficient witnesse vpon the same, and all other signes and ceremonies (in the deliuering, and taking possession thereof) according to strict lawe obserued. For, if a man haue these soynamed euidences of his saluaton, sure it is, his Title and interest, to heauen, is good by the Law of Moyse, and the Prophets; I meane the word of God. God himselfe subscribeth to them: Iesus Christ deliuereth them as his owne deede: the holy Ghost sealeth vnto them: yea, the three great witnesses, which beare record in the earth (that is, water, bloud and the spirit) doe all witnesse the same.

Phila. Now, you haue very fully satisfied me,
touching

touching this point. And one thing more I do gather, out of all your speech; to weet, that you do thinke, a man may be assured of his saluation, euen in this life.

Theol. I doe thinke so, indeede. For he, that knoweth not in this life that he shall be saued, shall neuer be saued after this life. For Saint Iohn saith, Now are we made the sonnes of God. 1.Iohn.3.2

Phila. But because many doubt of this, and the Papistes doe altogether denie it; therefore I pray you confirme it vnto vs out of the Scriptures.

Theol. The Apostle saith; Wee know that, if our earthly house of this Tabernacle be destroyed, we haue a building giuen vs of God: that is an house not made with hands; but eternall in the heauens. 2.Cor.5.1.

Marke, that he saith, both he, and the rest of Gods people, did certainly knowe, that heauen was prouided for them. For the spirit of adoption beareth witness, with our spirits, that we are the children of God. And againe, the same Apostle saith; From hencefoorth, is laid vp for me the crown of righteousness; which the lord the righteous iudge shall giue me at that day: and not to me onely, but to all them that loue his appearing. Here we see, that he knew there was a crowne prepared for him, and for all the elect. And y^e same spirit, which did assure it vnto Paul both

Rom.8.15
16.

2.Tim.4.8

both

doth assure it also to all the children of God.
For they all haue the same spirit; though not
in the same measure. Saint Iohn saith also:

1. Ioh. 2. 3. Hereby we are sure we know him; If wee keepe
his commaundements.

In which words, S. Iohn telleth vs thus
much; that if we doe vnfainedly indeauour to
obey God, there is in vs the true knowledge &
feare of God: and, consequently, we are sure

2. Pet. 1. 10 we shall be saued. S. Peter saith; Giue all dili-
gence, to make your calling and election sure.
Therefore should y^e Apostle exhort vs, to make
our election sure, if none could be sure of it? In
the second to the Ephesians, the Apostle saith
flatly, that in Christ Iesus we doe already sit
together in y^e heavenly places. His meaning is
not, that we are there already in possession: but
we are as sure of it, as if we were there already.

Ioh. 12. 32 The reasons hereof are these; Christ our head
Ioh. 14. 3 is in possession. Therefore he will draw all his
members vnto him, as he himselfe saith.

Secondly, we are as sure of the thing which
we hope for, as of that which we haue. But we
are sure of that which we haue; which is the
worke of grace. Therefore we are sure of that
wee looke for; which is the crowne of glory.
Many other places of the holy Scriptures
might be alleaged to this purpose: but I sup-
pose, these may suffice.

Phila.

Phila. As you haue shewed this by the Scriptures: so also shewe it yet more plainly by euident reason out of the same.

Theol. How can a man in truth call God his Father? (whē he saith, Our Father which art in Heauen) and yet doubt, whether he be his Father or no. For if God indeed be our Father, & wee his children, how can we perish: how can we be damned? Will a father condemne his owne children? or shall the children of God be condemned? No, no. There is no condemnation to them that are in Christ Iesus. Rom. 8. 1. And who can lay any thing to the charge of Gods elect? Rom. 8. 33 It is God that iustificieth, who can condemne? It 34. is therefore most certaine and sure, that all such, as do in truth call God their Father and haue God for their Father, shall bee saued. Againe, how can a man say, in truth and feeling, that he beleeueth the forgiveness of sinne, and yet doubt whether he shall be saued? For, if he be fully perswaded that his sins are forgiven, what letteth why he should not be saued? Moreover, as certainly as we know that we are called, iustified, and sanctified: so certainly wee know we shall be glorified. But we know the one certainly: and therefore the other.

Asune. I will neuer belecue, that any man can certainly know in this world, whether he shall be saued, or damned: but all men must hope well,
and

and be of a good beliefe.

Theol. Nay: we must goe further then hope well. We may not venture our saluation vpon vncertaine hopes. As, if a man should hope it would be a faire day to morrow: but hee can not certainly tell. No no. We must in this case, being of such infinite importance as it is, growe to some certaintie, and full resolution. Wee see, worldly men will be loath to hold their Lands and Leases vncertainely; hauing nothing to shew for them. They will not stand to the curtlesie of their Land-lords, nor rest vpon their good willes. They will not stay vpon vncertaine hope. No: they are wiser then so. For the childre of this world are wiser in their generation, then the children of light. They will be sure to haue something, to shew. They will haue it vnder seale. They will not stay vpon the words and promises of the most honest men, and best Land-lords. They cannot be quiet, till they haue it in white and blacke, with sound counsell vpon their Title; and euery way made as sure vnto them, as any Lawe of the Land can make it.

Luk. 16.

Are then the children of this world so wise in these interieur things, and shall not wee be as wise in matters of tenne thousand times more importance? Are they so wise for earth, and shall not we bee as wise for Heauen? Are they
so

so wise for their bodies, and shall not we be as wise for our soules? Shall we hold the state of our immortall inheritance by hope-well? and haue no writings, no euidences, no seale, no witnesses, nor any thing to shew for it? Alas this is a weake Tenure, a broken title, a simple hold indeed.

Asune. Yet, for all that, a man cannot be certaine.

Theol. *Res.* S. Iohn telleth vs, we may be certaine. For he saith; Hereby we know we dwell in him, and he in vs; because hee hath giuen vs of his spirit. He saith not, we hope; but wee know certainly. For he, that hath the spirit of God, knoweth certainly he hath it: & he, that hath faith, knoweth that he hath faith: & he, y^e shall be saued, knoweth he shall be saued. For God doth not worke so darkely in mens hearts, by his spirit, but that they may easily know whether it be of him or no, if they would make a due triall. Again, the same Apostle saith; He, that beleeueth in the Sonne of God, hath the witness in himselfe. That is, hee hath certaine testimonies in his owne conscience, that hee shall be saued. For we must fetch the warrant of our saluation, from within our selues; euen from the worke of God, within vs. For looke, how much a man feeleth in himselfe the increase of knowledge, obedience, and godlinesse:

.Ioh. 4. 13

1. Ioh. 5. 10

so

so much the more sure he is, that he shall be saued. A mans owne conscience is of great force this way; and will not lie, or deceiue. For so **Pro. 17. 19** saith the wise man; As water sheweth face to face; so doth the heart, man vnto man. That is, the mind and conscience of euery man telleth him iustly (though not perfectly) what hee is. For the conscience will not lie; but accuse, or excuse a man: being in stead of a thousand witnesses.

1. Cor. 2. 11 The Apostle also saith; No man knoweth the thinges of man, but the spirit of a man that is in him. **Pro. 20. 17** And againe, the scripture saith; Mans soule is, as it were, the candle of the Lord; whereby hee searcheth all the bowels of the belly. So then it is a cleare case, that a man must haue recourse to the worke of Gods grace within him; euen in his owne soule. For thereby he shall be certainly resolved, one way or another. For, euen as Rebecca knew certainly, by the stirring & stirring of the Twinnes in her womb, that she was conceiued and quicke of childe: so Gods children know certainly, by the motions and stirrings of the holy Ghost within them, that they haue conceiued Christ, and shall vndoubtedly be saued.

Phila. I pray you let vs come to the groundworke of this certaintie of saluation, and speake somewhat of that.

Theol.

Theol. The groſſe-work of our ſaluation is laid in Gods eternall election: and in reſpect thereof it ſtandeth faſt, and vnmoueable. As it is written; The foundation of God ſtandeth faſt. *1. Tim. 3. 19.* And againe; He is faithfull, that hath promiſed. *1. Theſ. 5. 1. Tim. 2. 13.* Though we cannot belecue, yet he abideth faithfull. So then, as we know it certainly in our ſelues, by the conſequents of election: ſo it ſtandeth moſt firme in reſpect of God, and his eternall, and immutable decree. And a thouſand infirmities (nay all the finnes in the worlde, nor all the diuels in hell) can not ouerthrowe Gods election. For our Lord Ieſus ſaith; All *Ioh. 6. 37.* that the Father hath giuen mee, ſhall come vnto mee. And againe; This is the Fathers will, that *Ioh. 6. 39.* hath ſent mee; that of all, which hee hath giuen mee, I ſhould loſe nothing: but ſhould raiſe it vp againe, at the laſt day. And in another place, our Sauour Chriſt ſaith; My ſheepe heare *Ioh. 10. 27* my voice: and I know them: and they followe mee: and I giue vnto them eternall life: and they ſhall neuer periſh: neither ſhall any plucke them, out of my hand. My Father, which gaue them mee, is greater then all: and none is able to take them, out of my fathers hand. We ought therefore to be as ſure of our ſaluation, as of any other thing which God hath promiſed, or which we are bound to beleue. For to doubt thereof, in reſpect of Gods truth, is blaſphemous againſt

gainst the immutabilitie of his truth.

Phila. But, are there not some doubts, at some times, euen in the very elect, and in those which are growne to the greatest perswasion?

Theol. Yes verily. For hee, that neuer doubted, neuer beleetned. For whosoever beleeueth in truth, feeleth sometimes doubtings and wauerings. Euen as the sound bodie feeleth many grudgings of diseases; which if he had not health, he could not feele: so the sound soule feeleth some doubtings; which if it were not sound, it could not so easily feele. For wee feele not corruption, by corruption: but wee feele corruption, by grace. And the more grace we haue, the more quicke are we in the feeling of corruption. Some men, of tender skinnnes, and quick feeling, will easily feele the lightest feather, in softest maner laid vpon the ball of their hands: which others, of more slowe feeling & hard flesh, cannot so easily discerne. So then it is certaine, that although the children of God feele some doubtings, at sometimes, yet the same doe no whit impeach the certaintie of their saluation: but rather argue a perfect soundnesse & health of their soules. For, when such little grudgings are felt in the soule, the children of God oppose against them the certaintie of Gods truth and promises: and so doe easily

easily overcome them. For the Lords people neede no more to feare them, then he, that rideth through the streetes vpon a lustie gelding with his sword by his side, needes to feare the barking and bawling of a fewe little curres & whappets.

Phila. Shewe yet more plainely, how, or in what respects, the childe of God may both haue doubtings, and yet bee fully assured.

Theol. Euen as a man, set in the toppe of the highest steeple in the world, and so fast bound vnto it, that he cannot fall though hee would: yet when he looketh downeward, he feareth: because mans nature is not acquainted, nor accustomed to mount so high in the aire, & to beholde the earth so farre beneath: but when hee looketh vwarde, and perceiueth himselfe fast bound, and out of all daunger, then hee casteth away all feare. Euen so when wee looke downewarde to our selues, wee haue doubts and feares: but when we looke vwarde to Christ, and the truthe of his promises, wee feelee our selues cock-sure, and cease to doubt any more.

Phila. Declare, vnto vs, what is the original of these doubts and feares, and from whence they spring in the children of God.

Theol. They spring from the imperfection of our regeneration, and from that strife

which is in the very mind of the elect, betwene faith and infidelitie. For these two doe mightily fight together in the most regenerate; and strue to ouermaster, and overshadow one another. By reason whereof, sometimes it cometh to passe, through the preuailing of vnbeliefe, that the most excellent seruaunts of God may fall into fits and pangs of despaire: as Iob and Dauid, in their temptations, did. And euen in these daies also, some of Gods childre at sometimes are shrewdly handled this way, and brought very lowe; euen vnto deaths doore: but yet the Lord in great mercie doth recouer them, both from totall, and finall despaire. Onely they are humbled and cried, by these sharpe fits, for a time; and that for their great good. For as we vse to say, that an Ague in a young mā is a signe of health: so these burning fits of temptations, in the elect, for the most part, are signes of Gods grace & fauour. For, if they were not of God, the diuel would neuer be so busie with them.

Phila. Is it not meere presumption, and an ouermuch trusting to our selues, to be perswaded of our saluation?

Theol. Nothing lesse. For the grounde of this perswasion is not laid in our selues, or any thing within vs, or without vs: but onely in the righteousnesse of Christ, and the mercifull

promises of God. For, is it any presumption for vs to beleue that, which God hath promised, Christ hath purchased, and the holy Ghost hath sealed? No verily, it is not any presumption: but a thing, which we all stand bound vnto; as we will answer it, at the dreadfull day of iudgement. As for our selues, wee doe freely confesse, that in Gods sight we are but lumps of sinne, and masses of all miserie; and cannot of our selues mooue hand or foote to the furtherance of our saluation. But, being iustified by faith, wee are at peace with God; and fully perswaded of his loue and fauour towards vs, in Christ.

Phila. Cannot the Reprobates and vngodly be assured of their saluation?

Theol. No. For the Prophet saith; There *Esay. 57. 4* is no peace to the wicked. Then I reason thus; They, which haue not the inward peace, cannot be assured. But the wicked haue not inward peace. Therefore they cannot be assured. Steadfast faith in the promises doth assure. But the wicked haue not steadfast faith in the promises. Therefore they cannot be assured. The spirit of adoption doth assure. But the wicked haue not the spirit of adoption. Therefore they cannot be assured.

To conclude, when a man feeleth in himself an euill conscience, blindnesse, prophane-

nesse, and disobedience, hee shall (in despite of his hart) sing this dolefull song; I know not, whether I shall be saued or damned.

Phila. Is not the doctrine of the assurance of saluation, a most comfortable doctrine?

Theol. Yes doubtlesse. For except a man be perswaded of the fauour of God, and the forgiveness of sinnes, and consequently of his saluation, what comfort can hee haue in any thing? Besides this, the perswasion of Gods loue towards vs, is the roote of all our loue and chearefull obedience towards him. For therefore wee loue him and obey him, because wee know he hath loued vs first, and written our names in the booke of life. But on the contrarie, the doctrine of the Papists, which would haue men alwaies doubt & feare in a seruile sort, is most hellish and uncomfortable. For so long as a man holds that, what encouragement can hee haue to serue God? what loue to his Hatred? what hope in the promises? what comfort in trouble? what patience in aduersitie?

Antile. Touching this point, I am flat of your minde. For I thinke verily, a man ought to be perswaded of his saluation. And for mine owne parte, I make no question of it. I hope to be saued, as well as the best of them all. I am out of feare, for that. For I haue such a stedfast faith

IN GOD, that, if there should bee but two in the world saued, I hope I should be one of them.

Theol. You are very confident indeede. You are perswaded before you know. I would your ground were as good, as your vaine confidence. But who is so bold as blinde Bayard? Your hope is but a fancie, and as a sicke mans dreame. You hope, you cannot tell what. You haue no ground, for that you say. For what hope can you haue to be saued, when you walk in no path of saluation? What hope can a man haue to come to London speedily, that traueleth nothing that way; but quite contrary? What hope can a man haue to reape a good crop of cozne, that vseth no meanes: neither ploweth, soweth, nor harroweth? What hope can a man haue to be fat and wel liking of his bodie, that seldome or neuer eateth any meate? What hope can a man haue to escape drowning, which leapeth into the Sea? Euen so, what hope can you haue to be saued, when you walke nothing that way, when you vse no meanes when you doe all things that are contrary vnto the same? For, alas, there is nothing in you of those things, which the scriptures do affirme must be, in all those that shall be saued. There be none of the fore-named signs & tokes in you. You are ignozant, prophane, & carelesse.

God is not worshipped, vnder your roffe. There is no true feare of God, in your self, noz in your houldhold. You seldome heare the word preached. You content your selfe with an ignorant Minister. You haue no praiers in your family, no reading, no singing of Psalmes, no instructions, exhortations, oz admonitions, oz any other Christian exercises. You make no conscience of the obseruatiō of the Saboaths: you vse not the name of God wth any reuerence: you brake out sometimes into horrible oaths and cursings: you make an ordinary matter of swearing by your faith, and your troath. Your wife is irreligious: your children dissolute and bngatefull: your seruants prophane and carelessse. You are an example, in your owne house, of al Atheisme, and consciencelesse behauiour. You are a great gamester, a riotter, a spendthrift, a drinker, a common Alehouse-haunter, an whoore-hunter; and, to conclude. giuen to all vice and naughtinesse. Now then, I pray you tell me, oz rather let your conscience tell me, what hope you can haue to be saued: so long as you walke and continue in this course.

Doth not S. Iohn say; If we say we haue fellowship with him, and walke in darkenesse, wee are lyers? Doth not the same Apostle auouch, that such as say they know God, and keepe not his commaundements, are lyers?

1. Ioh. 1. 6.

1. Ioh. 2. 4.

Againe

Againe, doth he not say: He, that committeth sinne, is of the Diuell? And whosoever doth not righteousnesse is not of God? Doth not our Lord Iesus flatly tell the Jewes (which bragged that Abraham was their Father) that they were of their Father the Diuell; because they did his works: Doth not the Apostle Paul say; His seruants we are, to whom we obey: whether it be of sinne, vnto death; or of obedience, vnto righteousnesse. Doth not the Scripture say; He, that doth righteousnesse, is righteous. Doth not our Lord Iesus affirme, that, Not euery one that saith Lord, Lord, shall enter into the kingdome of heauen; but he, that doth the wil of my Father, which is in heauen? Therefore I conclude; that, for asmuch as your whole course is carnall, carelesse, and dissolute, you can haue no warrantable hope to be saued.

1. Ioh. 3. 8.
10.

Rom. 6. 16

Ioh. 3. 7.

Mat. 7. 21.

Phila. I doe verily thinke, that this mans case (which now you haue laid open) is the case of thousands.

Theol. Yea, doubtlesse, of thousand thousands: the more is the pittie.

Antile. Soft and faire, Sir. You are very round indeed, Soft fire maketh sweete mault. I hope you know, we must be saued by mercy; & not by merite. If I should doe all my selfe, wherefore serueth Christ? I hope, that which I cannot doe, he will doe for me. And I hope to be saued by Iesus Christ

Christ, as well as the best of you all.

Theol. Oh, now I see, which way the game goeth. You would faine make Christ a cloake for your sinnes. You will sinne; that grace may abound. You will sinne frankly; and set all vpon Christs score. Truly there be many thousands of your mind: which, hearing of Gods aboundant mercie in Christ, are thereby made moze bold to sin. But they shall know one day, to their cost, what it is so to abuse the mercy of God. The Apostle saith; The mercy and louing kindnesse of God should lead vs to repentance. But we see, it leadeth many to further hardnes of hart. The Prophet saith; With him is mercy; that he may be feared. But many, thereby, are made moze secure & carelesse. But to come neerer the marke: you say, you hope to be saued by Iesus Christ. And I answer; y if those things be found in you, which the Scriptures doe a-uouch to be in all that shall be saued by him, then you may haue good confidence, & assured hope: otherwise not. Now y scriptures do thus determine it, & set it downe; That, if any man be in Christ, and looke to be saued by him, he must be endued w these qualities following;

9. things
required
of all that
shal be sa-
ued by

Christ.

2. Cor. 5.

17.

1. Pet. 4. 2.

First, he must be a new creature.

Secondly, he must liue, not after the lusts of men; but after the will of God.

Thirdly,

Thirdly, he must be zealous of good works.

Fourthly, he must die to sinne; and liue to righteousness.

Tit. 2. 14.
Rom. 6. 14

Fifthly, he must be holy and vnblameable.

Col. 1. 22.
Ioh. 1. 6.

Sixthly, he must so walke, as Christ hath walked,

Seuenthly, he must crucifie the flesh, with the affections and lusts.

Gal 5. 24.

Eightly, he must walke not after the flesh; but after the spirit.

Rom. 8. 1.

Last of all, he must serue God in righteousness & true holiness, all the daies of his life.

Luk. 1. 75.

Loe then what things are required of al, that shal be saued by Christ. Now therefore, if these things be in you in some measure of truth, the your hope is currant, sound, and good: otherwise, it is nothing worth. For, in vaine do men say, they hope to be saued by Christ, when as they walk dissolutely. The reason herof is; because the members must be suteable to the head. But Christ, our head, is holy: therefore we his members must be holy also. As it is writtē; Be ye holy: for I am holy. Otherwise, if we will toyne prophane & unholy members, to our holy head Christ, then we make Christ a monster. As if a man should toyne, vnto the head of a Lyon, the necke of a Beare, the body of a Wolfe, and the legges of a Foxe; were it not a monstrous thing? would it not make a monstrous creature?

1. Pet. 1. 16

Even

Even such a thing doe they goe about, which would haue swearers, drunkeardes, whores-mongers, and such like, to be the members of Christ, and to haue life and saluation by him. But sith you doe so much presume of Christ, I pray you let me aske you a question.

Antile. What is that?

Theol. How doe you know, that Christ died for you particularly, and by name?

Antile. Christ died for all men; and therefore for me.

Theol. But, all men shall not be saved, by Christ. How therefore doe you know that you are one of them, that haue speciall interest in Christ, and shall be saved by his death?

Antile. This I know; that, we are all sinners, & cannot be saved by any other then by Christ.

Theol. Answered directly to my question. How do you know in your selfe, and for your selfe, that you are one of the Elect, and one of those for whom Christ died?

Antile. I know it, by my good faith in God: because I put my whole trust in him, and in none other.

Theol. But, how know you, that you haue faith? or how shall a man know his faith?

Antile. I know it by this; that I haue alwaies had as good a meaning, & as good a faith to godward, as any man of my calling, and that is not

book-learned. I haue alwaies feared God with all my hart, and serued him with my prayers.

Theol. Tush: now you goe about the bush, & houer in the aire. Answer me to the point. How do you know certainly & assuredly, that Christ died for you particularly and by name?

Antile. You would make a man madde. You put me out of my faith: you driue me from Christ. But if you goe about to driue mee from Christ, I will neuer belecue you. For I know, wee must be saued onely by him.

Theol. I go not about to driue you frō Christ; but to driue you to Christ. For how cā I driue you from Christ? seeing you neuer came neere him. How cā I driue you out of Christ: seeing you were haue in him? But this is it, that deceiueth you, and many others; that you thinke you beleue in Christ, because you say you beleue in Christ. As though faith consisted in words: or, as though a mā had faith, because he saith so. If euery one, that saith he hath faith, therefore hath faith; & euery one, that saith he beleueeth in Christ, doth therefore beleue: thē, who will not haue faith? who will not beleue? But in very deed, your faith, and the faith of many others, is nothing else but a meere imagination. But all this while, you haue not answered my question, touching your particular knowledge of Christ.

Antile

Antile. I can answere you no otherwise, then I haue answered you. And I thinke I haue answered you sufficiently.

Theol. No, no : you faulter in your speech : your answere is not worth a button: you speak you wot nere what : you are altogether befogd & benighted in this question. But, if there were in your heart the true knowledge, and lively feeling of God, thē I am sure you would haue yeelded an other, and a better answere. Then you would haue spoken something from the sense & feeling of your owne heart, & from the worke of Gods grace within you : but, because you can yeeld no sound reason, that Christ died for you particularly, and by name: therefore I suspect you are none of them which haue proper interest in him, and in whom his death taketh effect, indeed.

Phila. I thinke this question would grauell a great nūber: and few there be which can answere it aright.

Theol. It is most certaine. I doe know it, by lamentable experience, that not one of an hundred can soundly and sufficiently answere this question : none, indeed, but only those, in whom the new worke is wrought, & do by the inward worke of the spirit feele Christ to be theirs. I haue talked with some, which are both wittie, sensible, and learned : who notwithstanding when

when they haue ben brought to this very poine
and issue, haue stucke soze at it, & staggerd very
much. And howsoeuer they might by wit and
learning shuffle it ouer, & in a plundered sorte,
speake reason: yet had they no feeling of that
which they said, and therfore no assurance; and
consequently, as good neuer a whit, as neuer
the better. It is the sanctifying spirit, that gi-
ueth feeling in this point. And therefore, with-
out the feeling of the operation of the same spi-
rit, it can neuer be soundly answered. Thus
then, I do close by this whole matter;

As the Vine-branch cannot liue & bring forth
fruit, except it abide in the Vine: no moze can
we, except we abide in Christ, & be truely gra-
ted into him by a liuely faith. None cā haue a-
ny benefit by him, but they only which dwel in
him. None can liue by Christ, but they which
are chāged into Christ. None are partakers of
his body, but they which are in his body. None
cā be saued by Christ crucified, but they which
are crucified wth Christ. None can liue with him
being dead, but those which die with him be-
ing alīue. Therfore let vs roote downward in
mortification; that we may shoote vpwārd in
sanctification. Let vs die to sinne; that we may
liue to righteousnesse: Let vs die while we are
alīue; that we may liue when we are dead.

Assume, If none can be saued by Christ, but
onely

onely those, which are so qualified as you speake of, the Lord haue mercy vpon vs: then the way to Heauen is very straight indeed, & few at all shall be saued. For there be few such in the world.

Theol. You are no whit therein deceived. For when all comes to all, it is most certaine, that few shall be saued. Which thing I will shewe vnto you, both by Scripture, reason, and examples.

Asune. First then, let vs heare it proued by the Scriptures.

Mat. 7. 1.

Theol. Our Lord Iesus saith; Enter in at the straight gate. For, it is the wide gate & broad way that leadeth to destruction; and many there be which goe in thereat: because the gate is straight, and the way narrow that leadeth vnto life; and fewe there be that find it. Againe he saith; Ma-

Math. 10.
16.

ny are called: but fewe are chosen. In an other place, we read of a certaine mā, which came to our Sautour Christ, and asked him of purpose, whether fewe should be saued. To whom our

Luk. 13. 4

Lord Iesus answered thus; Striue to enter in at the straight gate. For many (I say vnto you) will seeke to enter in, and shall not be able. In which answere, albeit our Sautour doth not answere directly to his question, either negatively, or affirmatiuely: yet doth he plainly insinuate by his speeches, that fewe shall be saued. For first he bids vs Striue earnestly: noting thereby, that

that it is a matter of great strife against the world, the flesh, and the diuel. Secondly he affirmeth, that the gate is very straight: noting, that none can enter in, without vehement crowding; & almost breaking their shoulder bones. Lastly he saith: that many which seek to enter in shall not be able: noting thereby, that euen of them y^e seeke, many shall stop short; because they seeke him not aright. Esaias also saith; Except the Lord of Hostes had left vs a seede, we had beene as *Sodome*, & had been like to *Gomor-rha*. The Apostle also alleageth out of the prophet; That the Lord will make a short account in the earth, and gather it into a short summe, with righteousnesse. These Scriptures I thinke are sufficient to propose, that few shall be saued.

Esay. 1. 9

Esay. 10.

22.

Rom. 9. 28

Assure. Now let vs heare your reasons.

Theol. If wee come to reason, wee may rather wonder that any shall be saued, then so fewe shall be saued. For, wee haue all the lets and hinderances that may be, both within vs and without vs. Wee haue (as they say) the Summe, Moone, & seuen Starres against vs. We haue al the diuels in hell against vs, with all their hoynes, heads, marvellous strength, infinite wiles, cunning deuices, deepe flights, and methodicall temptation. Here runnes a sore streame, against vs. Then haue we this present euill world against vs, wth her innume-

S

rable

rable baits, snares, nets, gins, & grins to catch
 vs, fetter vs, & entagle vs. Here haue we profits
 & pleasures, riches and honoz, wealth & prefer-
 ment, ambitio & couetousnes. Here comes in a
 camp ropall of spirituall & inuisible enemies.
 Lastly, we haue our flesh, that is, our corrupted
 nature against vs: we haue our selues against
 our selues. For we our selues are as great ene-
 mies to our saluatio, as either the world, or the
 diuel. For, our vnderstanding, reason, will and
 affectio, are altogether against vs. Our natu-
 ral wisdoome is an enemy vnto vs. Our concu-
 piscences & lusts do minister strength to Satans
 temptations. They are all in league wth Satan,
 against vs. They take part with him, in euery
 thing against vs & our saluatio. They fight all
 vnder his standard, & receiue their pay of him.
 This then goeth hard on our side; y^e the diuell
 hath an inward party against vs: & we carrie
 alwaies within vs our greatest enemy, which
 is euer ready, night & day, to betray vs into the
 hands of satan; yea, to vnbolt the doore, & let him
 in, to cut our throats. Here then we see an huge
 army of dreadfull enemies, & a very Legion of
 diuels, lying in ambush, against our soules. Are
 not we therfore, poore wretches, in a most pit-
 tiful case, which are thus betrayed & besieged
 on euery side? Al things the considered, may we
 not iustly maruel, that any shall be saved? For
 who

who seeth not, who knoweth not, that thousand thousands are caried headlong to destruction? either wth the temptations of the worl^d, the flesh or the diuell. But yet further, I will shew, by an other very manifest & apparant reason, y^e the nūber of Gods elect, vpon the face of the earth, are very few in cōparison: which may thus be considered. First let there be taken away, from amongst vs, al Papists, Atheists & Heretikes. Secondly, let there be shoaled out al vicious & notorious euil liuers: as swearers, drinkeards, whozemongers, worl^dlings, deceiuers, coseners, proud men, riotors, gamesters, and all the prophane multitude. Thirdly, let there be refused & sorted out all hypocrites, carnal Protestants, vaine professors, backsliders, decliners, & cold Christians. Let all these, I say, be separated: & then tell me, how many sound, sincere, faithful, & zealous worshippers of God will be found amongst vs. I suppose, we should not need the art of Arithmetike, to nūber them. For I thinke, there would be very fewe, in euery village, towne, & citie. I doubt they would walke very thinly in the streets: so as a man might easily tel thē, as they goe. Our Lord Iesus asketh a question, in the Gospell of S. Luke, saying; Do you thinke, when the sonne of man cometh, that he shal find faith on the earth? To the which we may answer; Surely very little.

Asine. Now, according to your promise, shew this thing also, by examples.

Theol. In the first age of the world, all flesh had so corrupted their waies, y^e God could no longer beare thē; but euen bowed their destruction, by the ouerflowing of waters. When the flond came, how fewe were found faithfull? Eight persons onely were saued, by the Arke. How few righteous were found in Sodome, & the Cities adioyning: but one pooze Lot, and his family. How few beleeuers were found in Iericho? but one Rahab. How few of y^e old Israelites entred into the Land of promise? but two; :b.3.19. Caleb, and Iosuah. The rest could not enter in, because of vnbeliefe. The true and inuisible Church was smal, during the gouernement of the Judges: as appeareth plentifully in that booke. In Elias time, the Church was so small, that it did not appeare. In the raigne of the King.17. Kings of Israel and Iudah, the sincere worshippers were very fewe: as appeareth, by all the Prophets. During the captiuitie, the Church was as the Doone vnder a cloud, she was driuen into the wildernes; where she hid her selfe. During the persecutiōs of y^e Greeke Empire, by Gog, Magog, and Egypt, they were fewest of all. In Christs time, what a silly company did he begin withal! how were al things corrupted, by the Priests, Scribes, and Pharisees! In the

the beginning of the Apostles preaching, there were few beleeuers. After the first six hundred yeares, what an eclipse was in the Church, during the height of Antichrists raigne! How few true worshippers of God were in the worlde, for the space of almost seuen hundred yeares! Since the Gospell was broached and spread abroad, how few do beleue! And as the Prophet saith; Lord, who hath beleued our report! Thus then you see, it is apparant (both by Scripture, reason, and examples of al ages) that the number of the Elect is very small; & when all comes to all, few shall be saued.

Esay. 53.

Phila. I pray you tell vs, how few and to what scantling they may be reduced: whether one of an hundred, or one of a thousand, shall be saued.

Theol. No man knoweth that: neither can I giue you any direct and certaine answer vnto it. But I say, that, in comparison of the Reprobate, there shall be but a few saued. For, al that professe the Gospell, are not the true Church, before God. There be many in the Church, which are not of the Church.

Phila. How doe you prooue that?

Theol. Out of the 9. to the Romanes: where the Apostle saith; All are not Israel, that are of Israel. And again, Esaias crieth, concerning Israel: Though the number of the childre of Israel were as the sande of the Sea, yet but a remnant shall

Rom. 9. 6

Rom. 9. 2

be saued.

Phila. How doe you ballance it, in the visible Church: or, in what comparison doe you take it? Let vs heare some estimate of it. Some thinke, one of an hundred; some, but one of a thousand shall be saued.

Theol. Indreed, I haue heard some learned & godly Diuines, giue such coniectures: But for that matter, I can say nothing to it. But onely let vs obserue the comparison of the holy Ghost betwixt a reynard, & the sand of the sea, and it will giue some light into the matter.

Phila. Doth not the knowledge of this doctrine discourage men, from seeking after God?

Theol. Nothing lesse. But rather it ought to awake vs, and stirre vp, in vs, a greater care of our saluation; that we may be of the number of Christs little flocke, which make an end of their saluation in feare and trembling.

Phila. Some make light of all these matters. Others say; As for the life to come, that is the least matter of an hundred, to be cared for. As for that matter they will leaue vnto God, euen as pleaseth him; they will not meddle with it. For they say; God, that made them, must saue the. They hope, they shal doe as well as others, and make as good shift as their neighbours.

Theol. It is lamentable, that men should be so carelesse; & make so light of that, which (of
all

all other things) is most waightie and important. For, it shall not profite a man, to winne Mat. 16,
the whole world, and loose his owne soule : as 22.
the anthor of all wisdom testifieth.

Asune. I pray you Sir, vnder correction, giue me leaue to speake my minde, in this point. I am an ignorant man : pardon me, if I speake amisse. For, a fooles bolt is soone shot.

Theol. Say on.

Asune. I do verily thinke, that God is stronger then the diuell. Therefore I cannot belecue, that he will suffer the diuell to haue moe then himselfe. He will not take it, at his hands. He loueth mankind better then so.

Theol. You doe carnally imagine, that God will wrestle and strue with the Diuell, about the matter. As for Gods power, it doth neuer crosse his will. For God can do nothing, against his will and decree; because he will not.

Asune. Yea, but the Scripture saith; God will haue all men saued.

Theol. That is not meant of euery particular man; but of all sortes some. Some Jewes, some Gentiles, some rich, some poore, some high, some lowe, &c.

Asune. Christ died for all; therefore all shall be saued.

Theol. Christ died for all, in the sufficiencie of his death: but not in efficacie, vnto life. For

onely the elect shall be saued by his death. As
 uk. 12. 30 it is written; This is my blood in the newe Te-
 stament, which is giuen for you: meaning his
 Disciples, and chosen children. And againe,
 Ioh. 3. 9. Christ being consecrated, is made the author of
 saluation to all that obey him.

Asme. God is mercifull. And therefore I
 hope, he will saue the greatest part, for his mercy
 sake.

Theol. The greatest part shall perish: but
 all, that shall be saued, shall be saued by his
 om. 9. mercie. As it is written; Hee will haue mercy
 on whom he will haue mercy: and whom he will
 he hardeneth. And againe; It is not in him that
 om. 9. willet, or in him that runneth; but in God, that
 sheweth mercy. Therefore, though God be in-
 finite in mercie and Christ infinite in merit,
 yet none shall haue mercie, but onely the ves-
 sels of mercy.

Antile. Can you tell, who shall be saued, and
 who shall be damned? Doe you know Gods se-
 crets? When were you in heauen? when spake
 you with God? I am of the minde, that all men
 shall be saued. For Gods mercy is aboue all his
 works. Say you what you will, and what you can,
 God did not make vs, to condemne vs.

Theol. You are very peremptorie indeede:
 you are more bold then wise. For Christ saith,
 few shall be saued: you say, all shall be saued.

Whether

Whether, then, shall we belecue Christ, or you?

Antile. If there should come two soules, one from heauen, and another from hell, and bring vs certaine newes how the case stood, then I would belecue it, indeed.

Theol. But case, two soules of the dead should come, the one from heauen, the other from hell: I can tell you afore-hand certainly what they would say, and what newes they would bring.

Antile. What I pray you?

Theol. They would say, there be fewe in heauen, and many in hell: heauen is emptye, and hell is full.

Antile. How know you that? How know you, they would say so?

Theol. I am sure, if they speake the truth, they must needs say so.

Antile. Must they needes? Why, I pray you, must they needes?

Theol. Because the word of God saith so. Because Moyse and the Prophets say so. If you will not beleue Moyse, and the Prophets; neither will you beleue, though one, though two, though an hundred should rise from the dead.

Antile. Yes, but I would.

Theol. I pray you, let me aske you a questiō. Whether doe you thinke, that God and his word,

word, or the soules of dead men are moze to be credited?

Antile. If I were sure that God said so, then I would belecue it.

Theol. If his word say so, doth not he say so? Is not he and his word all one?

Antile. Yet, for all that; if I might heare GOD himselfe speake it, it would mouue mee much.

Theol. You shew your selfe to be a notable Infidell. You will not belecue Gods worde, without signes and miracles, and wonders from the dead.

Antile. You speake, as though you knew certainly, that hell is full. You doe but speake at randome: you cannot tell: you were neuer there, to see. But for mine owne part, I belecue, there is no hell at al, but onely the hell of a mans conscience.

Theol. Now, you shew your selfe in kinde, what you are. You say, you beleene no hell, at all. And I thinke, if you were well examined, you belecue no heauen at all; neither God, nor diuell.

Antile. Yes: I belecue there is an Heauen; because I see it, with mine eyes.

Theol. You wil beleue no moze, belike, then
 Ioh. 20. 29 you see: but blessed is he that belecueth, and
 seeth not. You are one of the rankest Atheists,
 that

that euer I talked withall.

Antile. You ought not to iudge: you know not mens harts.

Theol. Out of the abundance of the heart, the mouth speaketh. You haue sufficiently bewrayed your heart, by your wordes. For the tongue is the key of the minde. As for iudging, I iudge you onely by your fruites: which is lawfull. For we may iustly say, It is a badde tree, which bringeth forth badde fruit; and he, that doth wickedly, is a wicked man. But it is you, and such as you are, that will take vpon you to iudge mens hearts. For, though a mans outward actions be religious and honest, yet you will condemne him. And, if a man giue himselfe to the word and prayer, reformeth his family, and abstaineth from the grosse sinnes of the world, you will by and by say, he is an hypocrite. And thus you take vpon you to iudge mens hearts: as though you knew, with what affection these things are done.

Antile. I confesse, I am a sinner: and so are all other; for ought I know. There is no man, but he may be amended. I pray God, send vs all of his grace, that wee may please him, and get to heauen at last.

Now you would shuffle by all together, though you were as good as the best;
and

and as though there were no difference of sinners: but you must learne to know, that there is great difference of sinners. For there is the penitent, and the vnpenitent sinner: the carefull, and the carelesse sinner: the sinner, whose sinnes are not imputed; and the sinner whose sinnes are imputed: the sinner, that shall be saued; and the sinner, that shall be damned. For it is one thing to sin, of frailtie: an other thing to liue in it, dwell in it, and trade in it; and **Esay. 5. 18.** (as the holy Ghost speaketh) to sucke it in, as the filly sucketh water, and to drawe it vnto vs with Cart-ropes and ropes of vanitie.

To conclude therefore, there is as great difference betwixt a sinner, and a sinner, as betwixt light and darknesse. For though Gods children be sinners, in respect of the remnants of sinne within them; yet the Scriptures call them iust and righteous: because they are iustified by Christ, and sanctified by his grace and holy spirit. And, for this cause, it is, that **S.**

1. Ioh. 3. 6. Iohn saith; He that is borne of God, sinneeth not.

Amile. What, I pray you, did you neuer sinne?

Theol. Yes: and what then? what are you the better?

Antile. You Preachers cannot agree, amongst your selues. One saith one thing; & another saith another thing: so that you bring the ignorant people

ple into a mammering; and they know not on which hand to take.

Theol. The Preachers, God be thanked, agree very wel together, in al the maiue grounds of religion and principall points of saluation. But, if they dissent in some other matters, you are to trie the spirits, whether they bee of God or no. You must try all things; and keepe that which is good.

Antile. How can plaine and simple men trie the spirites and doctrines of the Preachers?

Theol. Yes. For the Apostle saith; The spi- 1 Cor. 2.
rituall man discerneth all things. And S. Iohn 15.
saith, to the holy Christians; You haue recei- 1. Ioh. 2.
ued an oyntment from that holy one, and know 20.
all things: that is, all things, necessarie to saluation. Those therefore, which haue the spirit of God, can iudge and discerne of doctrines, whether they be of God or no.

Antile. I am not booke-learned: and therefore I cannot iudge of such matters. As for hearing of Sermons, I haue no leasure to goe to the - I haue somewhat else to doe. Let them that are bookish, and heare so many Sermons, iudge of such matters. For I will not meddle with them: they belong not vnto me.

Theol. Yet, for al that, you ought to read the Scriptures, and heare the word of God preached

ched, that you may be able to discern, betwixt truth and falshood, in matters of religion.

Antile. Behke, you thinke, none can be saued without preaching; and that all men stand bound to frequent Sermons; but I am not of your mind, in that.

Ioh. 10. 27. Theol. Our Lord Iesus saith; My sheepe heare my voice: And againe he saith; He, that is of God, heareth Gods worde. Ye therefore heare it not, because you are not of God. You see therefore, how Christ Iesus maketh it a speciall note of Gods child, to heare his word preached.

Ioh. 8. 47.

Antile. But I thinke, wee may serue God well inough, without a Preacher. For, Preachers are but men: and what can they doe? A Preacher is a good man, so long as he is in the Pulpit: but if hee be out of the Pulpit, hee is but as another man.

Rom. 10. Theol. You speake contemptuously, of Gods messengers; & of Gods sacred ordinance. But, the Apostle doth fully answer your objection, saying; Faith commeth by hearing, and hearing by the word of God: and how can they heare, without a Preacher? In which words, the Apostle telleth you flatly, that you can neither haue faith, nor serue God aright, without preaching.

Antile. When you haue preached all that you can

can, you can make the worde of God no better then it is : and some put in, and put out, what they list. The scriptures are but mens inuentions ; and men made the scriptures.

Theol. *The* preach not, to make the worde better ; but to make you better. As for putting in, and putting out, it is a meere vnt ruth. And whereas you say, the Scriptures were made by men, it is blasphemie once to thinke it : and you are wo:thy to receiue your answer, at Tiburne.

Antile. Now I see, you are hotte. I perceiue, for all your godlinesse, you will be angry.

Theol. I take it to be no sinne, to be angry against sinne. For your sinne is very great : and who can beare it !

Antile. All this while, you speake much for preaching : but you say nothing for prayer. I thinke, there is as much neede of prayer, as preaching. For, I finde in the Scriptures, Pray continually : but I finde not, Preach continually.

Theol. No man denieth, but that Prayer is most needfull, and alwaies to bee ioyned vnto preaching, and all other holy exercises : for it is the hand-maide to all. But yet wee preferre preaching aboue it ; because preaching is both the director and whet-stone of prayer : yea, it heareth vs aright, in al spiritual actions,
and

and seruices whatsaener : without the which, we can keepe no certaine course; but are euer readie to erre on this hand, or that. Now, whereas you say, you finde Pray continually, but not Preach continually, you might (if you were not wilfully blind, and also, Preach continually. For the Apostle saith, to *Timothie*; Be instant: preach the worde, in season; and out of season: that is, alwaies; as time and occasion shall serue.

1. Tim 4.2

Anile. You extoll preaching: but you say nothing for reading. I belecue, you condemne reading.

Theo. Doth hee, that highly commendeth Gold, condemne siluer? I do ingenuously confesse, that both publike and priuate reading of the Scriptures, are very necessarie and profitable: and would to God, it were more vled, then it is. For, it is of singular vse; both to increase knowledge and iudgement: and also to make vs more fit, to heare the word preached. For, such men, as are altogether ignorant of the Historie of the Bible, can heare the word with small profit or comfort.

Phila. It seemeth, that this man neither regardeth the one nor the other: because, for ought, that I can see, he careth not greatly if the Scriptures were burnt.

Anile. ~~And~~ Oh sirrah, you speak very malapartly:
you

post may speake, when you are bidden Who made you a iudge? You are one of his Disciples: and that makes you speake, on his side.

Phila. No sir, I hope, I am Christes Disciple, & no mans. But assuredly, I can not hold my peace, at your vile cauilling, and most blasphemous speeches.

Antil. I crie you mercie, sir. You seeme to be one of these scripture-men: you are al of the spirit: you are so full of it, that it runneth out at your nostrills.

Phila. You doe plainly shew your selfe to be a scoffing Ismaelite.

Antile. And you doe plainly shew your selfe to be one of these folke of God, which know their seats in heauen.

Phila. I pray God be mercifull vnto you, and giue you a better heart. For I see, you are in the gall of bitternesse, and in the bonde of iniquitie.

Antile. You think, there is none good, but such as your selfe, and such as can please your humour. You will, forsooth, bee all pure. But, by God, there bee a companie of pure knaues of you.

Theol. Say: now you do manifestly shew, of what spirite you are. For, you both sweare and raile, with one breath.

Antil. God forgiue me. Why did he anger me

T

then?

then? There be a companie of such controllers as he, in the worlde, that no bodie can be quiet for them.

Theol. I perceiue, a little thing will anger you: sith you will be angry with him, for speaking the truth.

Antile. What hath he to doe with mee? He is more busie then needs. Why doth he say, I am in a badde case? I will not come to him to learne my dutie. If I haue faults, hee shall not answere for the. I shall answere for mine owne faults: and euery Fat shall stand on his owne bottome. Let him meddle with that, he hath to doe withall.

Theol. You are too impatient: you take matters at the worst. Wee ought friendly, and in lone to admonish one another: for wee must haue a care one of anothers saluation. I dare say for him, that he speaketh both of loue and compassion towards you.

Antile. I care not for such loue. Let him keepe it to himselfe. What doth hee thinke of mee? Doth he suppose that I haue not a soule to saue, as well as hee; or that I haue no care of my saluation? I woulde hee shoulde knowe, that I haue as great care for my saluation as hee; though I make no such outwarde shewes. For, all is not golde that glistereth. I haue as good a meaning as hee; though I cannot utter it.

Theol,

Theol. These words might well be spared, I hope you will be pacified, and amend your life, and draw neerer to God, hereafter.

Antile. Truly, Sir, you may thinke of mee what you please. But I assure you, I haue more care that way, then all the world wonders at: I thanke God for it, I say my prayers, euery night, when I am in my bed. And if good praiers will do vs no good, God helpe vs. I haue alwaies serued God duely; and truly, and had him in my mind. I do as I would be done to. I keepe my Church, and tende my praiers, while I am there. And, I hope, I am not so bad, as this fellow would make mee. I am sure, if I be bad, I am not the worst in the worlde: there bee as badde as I. If I goe to hell, I shall haue fellowes, and make as good shift as others.

Theol. You thinke, you haue spoken wisely: but I like not your answer. For your words smell strongly, both of ignorance, pride, and vnbeliefe. For first you iustifie your selfe, in your faithlesse and ignorant worshipping of God. And secondly, you iustifie your selfe, by comparison with others; because others are as bad as you, and you are not the worst in the world.

Antileg. Now I knowe, you speake of ill will. For, you neuer had any good opinion of mee,

Theol. I would I could haue as good an opinion of you, as I desire; and that I might see that wrought in you, which might drawe my loue & liking towards you. And, as for ill will, the Lord knoweth, I beare you none. I desire your conuersion, and saluatiō, with my whole heart. And I would thinke my selfe happie, if I might saue your soule, with the losse of my right arme.

Antile. I hope, I may repent. For the scripture saith; At what time soeuer a sinner doth repent, God will haue mercy on him. Therefore if I may haue space and grace, and time to repent before death, and to aske God forgiuenesse, and say my praiers, and cry God mercy, I hope I shall do well enough.

Theol. You speake, as though repentance were in your power, and at your commaundement; and that you can put it into your owne heart, when you list: and that makes you, and many others, p̄sume of it, three houres before death. But you must know, that repentance is the rare gift of God; & it is giuen but to a few. For God will know him well, that he bestoweth repentance vpon: sith it is proper onely to the elect. It is no worde matter. It is not attained without many and seruente praiers, and much hearing, reading, and meditating in the worde of God. It is not so easie a matter to
come

come by, as the world iudgeth. It is not found but of them, that seeke it diligently, and beg it earnestly. It is no ordinarie three hours matter. Cry God mercy a little, for fashion, wil not do it. Coursary saying of a fewe prayers, a little before death, auaieth not. For, though true repentance be neuer too late: yet late repentance is seldome true. Herein, delaies are dangerous: for the longer wee deferre it, the worse is our case. The further a naile is driuen in with an hammer, the harder it is to get out again. The longer a disease is let runne, the harder it is to cure. The deeper a tree is rooted, the harder it is to plucke vp againe. The longer we deferre the time of our repentance, the harder it will be to repent: and therfore it is dangerous drining it off, to the last cast. For an ancient Father saith; We reade but of one, that repented at the last; that no man should presume: and yet of one; that none might despaire.

Augustine

Tell then, to conclide this point, I would haue you to know, that the present time is alwaies the time of repentance. For, time past cannot be recouered: and time to come is vncertaine.

Antile. Sir, in mine opinion, you haue vttered some very dangerous things; and such as were enough to driue a man to despaire.

Theol. What be they? I pray you.

C 3

Antile.

Aniue. There be diuers things. But one thing doth most of all sticke in my stomacke : and that is the small number that shall bee saued, as you say. But I can hardly be perswaded that GOD made so many thousands to cast them away, when hee hath done. Doe you thinke that GOD hath made vs, to condemne vs? Will you make him to be the author of condemnation?

Theol. Nothing lesse. For GOD is not the cause of mens condemnation ; but themselves. For euery mans destruction commeth of himselfe. As it is written; O *Israel*, thy destruction is of thy selfe. As for God, he doth (in great mercy) vse all possible meanes, to saue soules. As hee saith by the Prophet; What could I haue done more to my vineyard, that I haue not done vnto it? But to come neerer to your question. I denie, that God hath created the most part of men onely and solely vnto perdition; as the proper ende, which he did aime at, in creating them : but he hath created all things, for the praise of his glorie. As it is written; He hath created all things for himselfe; and the wicked also for the euill day. Then it followeth, that the cause and ende, why the wicked were created, neither was, nor is, the onely destruction of his creature ; but his owne praise and glorie : that that onely might ap-
ap!

Hos. 13.

Esay. 5. 4.

Pro. 16. 4.

appeare and shine forth, in all his works. Yet certaine it is, that God, for iust causes (albeit vnknowne, and hidde to vs) hath reiected a great part of men. The causes, I say, of reprobation are hid in the eternall counsell of God, and knowne to his godly wisdom only. They are secret, and hid from vs; reserued in his eternall wisdom, to be reuealed at the glorious appearing of our Lord Iesus. His iudgements (saith the Scripture) are as a great deepe; Psal. 36. and his waies past finding out. Rom. 11. It is as possible for vs, to comprehend the Ocean sea in a little dish, as to comprehend the reason of Gods counsell in this behalfe.

Anile. What reason, iustice, or equiry is there, that sentence of death should be passed vpon men, before they be borne, and before they haue done good or euill?

Theol. I tolde you before, that wee can neuer comprehend the reason of Gods proceeding in this behalfe: yet wee must know that his will is the rule of righteousness; and must be, vnto vs, in stead of a thousand reasons. For whatsoever God willeth, in as much as he willeth it, is to be holden iust. We cannot conceiue the reason of many natural things, and things subject to sense: as, the motion of the celestiaall bodies, their vnconceiueable

swiftnesse, their matter and substance, their magnitude, altitude, and latitude. We cannot thoroughly finde out the causes of the thunder, lightning, windes, earth quakes, ebbing and flowing of the sea, & many other things vnder the Sunne: how then can wee possibly ascend vp into the priuie chamber and counsel-house of God; to lift and search out the bottome of Gods secrets? which no wit or reach of man can possibly attaine vnto. Let vs therefore learne, in Gods feare, to reuerence that, which we cannot in this life comprehend.

This one thing I must say vnto you; that whatsoeuer God decreeth, yet doth he execute no man, till he haue ten thousand times deserued it. For, betwixt the decree, and the execution thereof, commeth sinne in vs, and most iust causes of condemnation.

Antil. If God haue decreed mens destruction, what can they doe withall? who can resist his will? why then is he angry with vs? For all things must needes come to passe, according to his decree, and determination.

Theol. First, I answer you with the Apostle; O mā who art thou, which pleadest against God? Shall the thing formed, say to him that formed it, Why hast thou made mee thus?

Rom. 9. 20 Hath not the Potter power of the clay, to make,

of

of the same lump, one vessell to honour, and an other to dishonour? **Whereupon** I answere, that Gods decree doth not enforce the will of man: but it worketh, and moueth of it selfe. It hath in it selfe the beginning of euill motion, and sinneth willingly. Therefore, though the decree of God imposable a necessitie vpon all secondary causes (so as they must needs be framed, and disposed according to the same) yet no coaction or constraint: for they are all carried with their voluntarie motion. Euen as we see the plumb of a Clock, being the first moouer, doth cause all the other wheeles to mooue; but not to moue this way or that way: (For, in that they moue some one way, some an other, it is of themselves; I meane of their owne frame.) So Gods decree doth mooue all secondary causes; but not take away their owne proper motion. For, God is the Authoz of euery action; but not of any euill in any action. As the soule of man is the originall cause of all motion in man, as the Philosophers dispute; but yet not of lame & impotent motion: (for, that is from an other cause; to wheet, some defect in y^e body.) So, I say, Gods decree is the roote, & first cause of motion; but not of defectiue motion: that is from our selues. Likewise, that a bel soundeth, the cause is in him that ringeth it: but that it charreth, the cause is in it selfe. Againe, that an

Instru-

Instrument soundeth, is in him & playeth vpon it: but that it iarreth, is in it selfe; that is, in it owne want of tuning. So the to that vpon this point, all Instruments, and middle causes, are so moued of God, being the first mouer, that he alwaies doth well, holily, and iustly, in his mouing. But the Instruments moued, are carried in contrarie motions, according to their owne nature and frame. If they be good, they are carried vnto that which is good: but if they be euill, they are carried vnto euill. So that according to & double beginning of motion & will, there is a double and diuerse worke and effect.

Antile. But from whence commeth it, that man of himselfe, that is, of his owne free motion, doth will that which is euill.

Theol. From the fall of Adam; wherby his will was corrupted.

Antile. What was the cause of Adams fall?

Theol. The diuell, and the deprauation of his owne will.

Antile. How could his will encline vnto euill? it being made good, and he being made good.

Theol. He and his will were made good; yet mutably good. For, to be immutably good, is proper onely to God. And Adam did so stand, that he might fall: as the euent declared.

Antile. Was not the decree of God the cause of Adams fall?

Theol.

Theol. No: but the voluntary inclination of his wil vnto euil. For Adams will was neither forced, nor, by any violence of Gods purpose, compelled to consent: but he, of free will & ready mind, leste God, and ioynd with the diuel.

Thus then I doe determine; that Adam sinned necessarily, if you respect the decree, or euent: but if you respect the first mouer, and inherent cause, which was his owne will, then he sinned voluntarily, and contingently. For, the decree of God did not take away his wil, or the contingencie thereof: but onely order, and dispose it. Therfore (as a learned wryter saith) *Volens peccauit, & motu.* He sinned willingly, and *Beza.* of his owne motion. And therefore no euill is to be attributed vnto God, or his decree.

Antile. How then do you conceiue and consider of the purpose of God, in all these things.

Theol. This; That God decreed with himselfe, *Vno actu*, at once,

That there should be a world.

That Adam should be created perfect.

That he should fall of himselfe.

That all should fall with him.

That he would saue some of the lost race.

That he wold do it of mercy, through his sō.

That he would condemn others, for sinne.

Antile. But how do you proue the decree of reprobation? to weete, that God hath determined
the

the destruction of thousands, before the world was?

Theol. The scripture calleth the Reprobats, Rom. 9. 22 the vessels of wrath, prepared to destruction.

Theol. 5. 9 The scripture saith; God hath not appointed vs vnto wrath. Therefore it followeth, y some are appointed vnto wrath. The scripture saith .Pet. 2. 8. of y Reprobates, that they were euen ordained to stūble at the word. The scripture saith, they .id. ver. 4. were of old ordained to this condemnation.

Antile. But how answere you this? God wil- zech. 18. leth not the death of a sinner; Therefore he hath predestinate none to destruction.

Theol. God willeth not the death of a sinner simply, and absolutely; as it is the destruction of his creature: but as it is a meane to declare his iustice, and to set forth his glory.

Antile. God did foresee, and foreknow, that the wicked would perish, through their owne sin: But yet he did not predestinate them vnto it.

Theol. Gods prescience, and foreknowledge, cannot be separated frō his decree. For, whatsoever God hath foreseene, and foreknownen in his eternall counsell, he hath determined the same shal come to passe. For, as it appertaineth to his wisdom to foreknow, and foresee all things: so doth it appertaine to his power, to moderat, & rule al things, according to his wil.

Antile. What do you call prescience, in God?

Theol.

Theol. Prescience, in God, is that whereby all things abide present before his eyes: so that to his eternall knowledge, nothing is past, nothing to come; but all things are alwaies present. And so are they present, that they are not as conceived imaginations, formes, and notions: but all things are alwaies so present before God, that he doth behold them, in their veritie and perfection.

Antile. How can God iustly determine of mens destruction, before they haue sinned?

Theol. This objection hath beene answered, in part, before. For, I told you, that God condemneth none but for sinne, either original only, or else both originall, & actuall. For, howsoever he doth in himself, before al time, determine the reprobation of many, yet he proceedeth to no execution, till there be found, in vs, both iust deserts, and apparant cause. Therefore they deale vnsoundly, and foolishly, which confound the decree of reprobation, with damnation it selfe: sith sinne is the cause of the one; & onely the will of God, of the other.

Phila. Well Sir, sith we are so farre proceeded in this question, by the occasion of this mans objections and cauils; I pray you now, as you haue spoken much of reprobation, and the causes thereof; so let vs heare somewhat of election, and the causes thereof; and shew vs out of the Scriptures,
that

that God hath, before all worlds, chosen some to eternall life.

Eph. 1. 3.

Rom. 8.

Theol. Touching the decree of electiō, there are almost none that make any doubt thereof: therefore small prooſe ſhal ſerue for this point. Duely I will confirme it, by one or two teſtimonies, out of the holy Scriptures. Firſt, the Apoſtle ſaith; Blessed be God, euen the Father of our Lord Ieſus Chriſt; who hath bleſſed vs with all ſpirituall bleſſings in heauenly thinges in Chriſt: as hee hath choſen vs in him, before the foundation of the world, that we ſhould be holy, and without blame before him, in loue. You ſee, the words are very plaine and pregnant, for this purpoſe. An other confirmation is taken out of the eight Chapter to the *Romanes*, in theſe words; Thoſe, whom hee knew before, did he alſo predeſtinate to be like to the Image of his owne Sonne; that he might be the firſt borne of many brethren.

Phila. Which be the cauſes of election?

Theol. The cauſes of election are to be found only in God himſelf. For, his eternall election depēdeth neither vpon mā, neither yet vpon any thing that is in mā, but is purpoſed in himſelfe, & eſtabliſhed in Chriſt; in whom, we are elected. This is fully prooued in theſe words; Eph. 1. 3. 6. Who hath predeſtinated vs to be adopted through Ieſus Chriſt, in himſelfe; according to the good pleasure

pleasure of his will, to the praise of his glory: wherewith hee hath made vs freely accepted, in his beloued. **Where we see, the Apostle telleth vs, that his free grace, and the good pleasure of his will, are the first motiues, or moouing causes of our election.**

Phila. But the Papists fetch the first motiue of electiō, out of mā's merits, & fore-seen works. For, say they, God did foresee who would repent, beleeue, & do wel: & therefore he made choise of the.

Theol. But they are greatly deceived. For I say againe, & againe, that there was nothing in vs which did euer mooue God to set his loue vpon vs, and to choose vs vnto life: but he euer found the originall cause in himselfe. As it is

written; He will haue mercy vpon whom hee will haue mercy: and whom he will hee hardeneth.

Rom. 9.

And againe; It is neither in him that wil- leth, nor in him that runneth; but in God, that sheweth mercy.

Rom. 9.

The Lord himselfe also testifi- eth, that he did choose his people, not for any

Deut. 7. 7.

respect in them; but onely because hee loued them, and bare a speciall fauour vnto them. So

then it is a certaine truth, that Gods eternall predestination excludeth al merites of mā, and

all power of his will, thereby to attaine vnto eternall life; and that his free mercy, & unde-

serued fauour, is both the beginning, the mid-

dle, & the end of our saluation. That is to say,
all

all is of him; and nothing of our selues.

Phila. Whether then doth faith depend vpon election: or election vpon faith? That is, whether did God choose vs, because we doe beleue? or, whether doe we beleue, because we are chosen?

Theol. Out of all doubt, both faith, and all fruites of faith, doe depend vpon election. For, therefore we beleue, because wee are elected: and not therefore elected, because we beleue.

A&. 13. 48 As it is written: So many, as were ordained to euerlasting life, beleueed.

Antile. If men be predestinate before they be borne, to what purpose serue all precepts, admonitions, lawes &c? It forceth not, how wee liue. For neither our godly, or vngodly life, can alter the purpose of God.

Theol. This is a very wicked, and carnall oblectio; & sheweth a vile and dissolute mind, in them that vse it. But I would wish such men to consider the ende of our election: which is, that we should lead a godly life. As it is plainly set down, in the first to the Ephesians: where the Apostle saith; God hath chosen vs, before the foundation of the world. But to what end: that we should liue, as we list? No, no, saith he: But that we should be holy, and vnblameable before him. Again he saith; We are predestinate to be made like to the Image of his Sonne: that is, to be

Ephes. 1. 3.

Rom. 8.

be holy and righteous. For most certaine it is, that we can iudge nothing of predestination, but by the consequents: that is, by our calling, iustification, & sanctification. For, when once we feele the worke of grace within vs (that is, that we are washed by the new birth, & renewed by the holy Ghost; finding in our selues an vnfained hatred of sinne, & loue of righteousnesse) then are we sure, and out of all doubt, that we are predestinate to life. And it is euē, as much, as if God had personally appeared vnto vs, and whispered vs in the eare, and told vs that our names are taken, & written in the booke of life. For, whom he hath predestinate, them hee hath called: and whom he hath called, them he hath iustified: and whom he hath iustified, them hee hath glorified. Now therefore, till we feele these markes of electiō wrought in vs, we can be at no certaintie in this point; neither are wee to take any notice of it, or meddle in it: but wee must strine, according to that power & facultie we haue, to liue honestly, and ciuilly; waiting when God will haue mercie on vs, and giue vs the true touch. As for thē that are careless and dissolute, setting all at sit and seuen, there is small hope that they are electo, or euē shall be called.

Rom. 8.

Antile. I thinke, the preaching and publishing of this doctrine of predestination hath done much

hurt: and it had beene good it had neuer beene knowne to the people; but vtterly concealed. For, some it driues to despaire: and others it maketh more secure, and carelesse.

Theol. You are in a great errour. For this doctrine is a part of gods reuealed truth; which he would haue knowne to his people. And, in good sooth, it is of very great and comfortable vse to the childezen of God, against all the assaults of the diuell, and temptations of desperation whatsoeuer. For, when a mā hath once in truth felt, by the effects, y^e God hath chosen him to life: then, though the Diuell lie sore at him, and the conscience of sinne and his owne frailties most vehemently assault him; yet he knoweth certainly, that the eternal purpose & counsell of God is immutable: & that, because his saluation is not grounded vpon himself, or his owne strength; but vpon the vchangeable decree of God: which is a foundation vnmouable, & alwaies standing sure and firme. Therefore, do the diuell and sinne what they can, yet he shall be upheld in righteousness and truth, & euen (as it were) borne by in the armes of God, euen to the end. For whom God loueth, to the end he loueth them. Moreover, when once the Lords people perceiue (by their sanctification, & new birth) both that the Lord hath reiected and reprobated so many thousand thousands,

and

and made choise of the to be heires of his most glorious kingdom; being, in themselves, of the same mould and making, that others are: and that he hath done all this of his free grace, and undeserued mercy towards them: oh, how doth it ravish their hearts with the loue of him! Again, how frankly, and chearefully, do they serue him! how willingly and faithfully doe they obey him! yea, how are they wholly rapt, and inflamed with the desire of him! For it is the perswasion & feeling of Gods loue towards vs, that draweth vp our loue to him againe. As S. Iohn saith; We loue him, because he hath loued vs first. 1. Ioh. 4.

Moreover, it is said of Mary Magdalen, that she loued much; because much was forgiven. Luk. 7. For, after she felt her many & great sinnes freely pardoned, her affections were kindled with the loue and obedience of Christ. So likewise the Church, in the Canticles, after she had been in the bāqueting house of all spirituall grace, and felt the banner of Christs loue displayed vpon her, forthwith she was rapt therewith, & cried out (as it were in a swoon) that, she was sicke of loue. So againe, when Christ put in his hand by the hole of the doore (that is, touched & very inward parts of her heart, by his spirit) the her hart pearned, & her bowels were affectioned towards him. This is it, which S. Paul

phel. 5.

prayeth for, vpon his knees, that it may bee granted to the Ephesians; that they may be able to comprehend, with all Saints, what is the breadth, and length, height, and depth of Gods loue towards vs, & to know the loue of Christ (which passeth knowledge) & to be filled with all fulnesse of God. Thus the you see the great & comfortable vse of this doctrine of election; both in that it ministreth strength and comfort against all temptations, as also because it constraineth vs to loue God, and of very loue to feare him, and obey him.

Phila. Well Sir, I thinke, now you have spent time inough in answering the obiections and cauels of *Antilegon*. In all which, I doe obserue one thing; that there is no end of cauilling, & obiecting against the truth: and that a man may obiect more in an houre, then a learned mā can well answere, in a day.

Theol. You say truth. And the reason hereof is, because mē haue sinne in them, out of measure; and the spirit of God, but in measure. Therefore they can, by the one, obiect and conceiue more against the truth, then by the other they shall be able to answere, and say for it.

Phila. It appeareth indeed, that errors be infinite, and obiections innumerable; and that there is no end of mens cauilling, against Gods sacred truth. It is good for vs therefore to be thoroughly settled

settled in the truth; that wee be not entangled or snarled with any cauls, or sophistications whatsoever. But I doe verily thinke (notwithstanding all his obiections, and exceptions) that he doth in his cōsciēce desire, with *Balaam*, to die the death of the righteous; & to be as one of them, whom he seemeth to despise.

Theol. I am so perswaded too. For this is the triumph that vertue hath ouer vice; that, where she is most hated, there she is often desired, & wished for. And this is the great punishment, that God bringeth vpon the wicked; *Vir- tute[m] ut videant, in tabescantque relictā*: as saith the Poet. That they shall see vertue, and pine away; hauing no power to follow it.

Phila. But now let vs returne to the point we were in hand with, before we fell into these obiections and cauls: which was concerning the small number of them, which shall be saued. And as you haue shewed vs many reasons thereof: so proceede to speake yet more, vnto that point.

Theol. As I haue shewed you of sundrie lets, both within vs, and without vs, which doe keepe vs backe from God, and hold vs fast in our sinnes: So now, vnto all that hath been said before, I wil adde nine great hinderances vnto eternall life: which may not vnjustly be tearmed nine barres out of heauen, and nine gates into hell.

Phila. Which be they?

Theol. They be these;

Infidelitie.

Presumption of Gods mercy.

Example of the multitude.

Long custome of sinne.

Long escaping of punishment.

Hope of long life.

Conceitednesse.

Ill company.

Evill example of Ministers.

Nine gates
into hell.

Phila. These indeede be strong barres out of heauen: & wide gates into hell. I pray you therefore prooue them, out of the Scriptures: and lay them soorth somewhat more largely.

Ieb. 4. 4.

Theol. The first, which is Infidelitie, is pro-
ued out of the fourth chapter to the Hebrewes:
where it is thus witten; Vnto vs was the Go-
spell preached, as vnto them: but the word, which
they heard, profited them not; because it was not
mixed with faith, in those that heard it. And a-
gaine; They could not enter in, because of vnbe-
liefe. Here we see, that vnbeliefe did barre out
the olde people, from entering into the Land of
promise, which was a figure of Gods eternall
kingdome. And sure it is, y the same vnbeliefe
doth barre out thousands of vs. For many will
beleeue

beleene nothing, but their owne fancies. They will not beleene the word of God: especially, when it is contrary to their lusts, and likings, profits and pleasures. Though things be manifestly proued to their faces, and both the Chapter and the verse shewed them, yet will they not beleue: or though they say they beleue, yet will they neuer goe about the practise of any thing; but reply against God in all their actions. And, for the most part, when God saith one thing, they will say an other. When God saith yea, they will say no: and so giue God the lie. Some againe will say, if all be true that the preachers say, then God help vs.

Thus you see, how Infidelitie doth barre men out of Heauen, and cast them into hell.

Phila. Let vs heare of the second gate: which is *Presumption of Gods mercie.*

Theol. This is set downe in the 29. of Deuteronomie: where the Lord saith thus; When a man heareth the words of this curse, & yet flattereth himselfe in his heart, saying; I shall haue peace, although I walke according to the stubbornnesse of mine owne heart (thus adding drunkennesse to thirst, that is, one sinne to another) the Lord will not be mercifull vnto him: but the wrath of the Lord and his Iealousie shall smooke against that man: and euery curse that is written in this booke, shall light vpon him; Deut. 29.

and the Lord shall put out his name, from vnder Heauen.

Here wee see, how the mightie God doth thunder downe vpon such as goe on in their finnes, presuming of his mercy, and saying in their heares; If I may haue but a Lorde haue mercy vpon me, three houres before death, I care not. But it is iust with God, when those three houres come, to shut the vp in blindness, and hardnesse of hart; as a iust plague, for their presumption. Therefore the Prophet Dauid, seeing the grieuousnesse of this sinne, prayeth to be deliuered from it. Keepe me, o Lord (saith he) from presumptuous finnes: let the not raigne ouer me. Let all men therefore take heede of presumptuous finnes. For, though God be full of mercy: yet will he shew no mercy, to them, that presume of his mercie. But they shall once know, to their cost, that iustice goeth from him, as well as mercy.

sal. 19.

Phila. Let vs come to the third gate: which is the *Example of the multitude.*

Theol. This is prooued, in the 23. of *Exod.*
Exo. 23. 2. Where, the Lord saith flatly; Thou shalt not follow a multitude, to doe euill. In another
Leuit. 18. 3 place, the Lord saith; After the dooings of the land of *Egypt* wherein ye dwelt, shal ye not do: & after the maner of the land of *Canaan*, whither I will bring you, shall yee not doo; neither walke

in

in their ordinances.

Against this lawe did the children of Israel offend, when they said in the stubbournesse of their hart, to the Prophet *Jeremie*; The word, Jer. 44. 16 that thou hast spoken vnto vs, in the name of the Lord, we will not heare. But we will doe whatsoever goeth out of our owne mouth: and we will doe as we haue done, both we and our Fathers, our kings, and our princes, in the Cities of *Iudah*, and in the streets of *Ierusalem*.

Note here, how they doe altogether refuse the word of the Lord, and how to follow the example of the multitude. We see, in these our daies, by lamentable experience, how thousands are violently carried downe this streame. And for defence of it, some will say; Doe as the most men do, and the fewest wil speake of you: which is a very wicked speach. For, if wee will followe the course of the most, wee shall haue the reward of the most: which is eternal perdition.

Let vs therefore take heed of bending with the sway. For, yf sway of the world both waigh downe all things, that can be spoken out of the word of God; and openeth a very wide passage into hell.

Phila. Proceede to the fourth gate into hell, which is the *Longe custome of sinne*.

Theol. This is noted by the prophet *Jeremy*,

to be a very dangerous thing. For hee saith;
 Eccl. 13. 23. Can the black Moore chaunge his skinne, or the
 Leopard his spots? then may yee also doe good,
 which are accustomed to do euill. Noting there-
 by, that it is as hard a matter to leaue an old
 custome of sinne, as to wash a blacke Mooze
 white, or to change the spots of a Leopard:
 which because they are naturall, are most im-
 possible. So, when men through custome, haue
 made swearing, lying, adultery, and drunken-
 nesse (as it were) naturall vnto them, oh how
 hard it is to leaue them! For custome maketh
 another nature; and taketh away all sense and
 feeling of sinne.

Phila. Let vs heare of the fift gate: which is
 the *Long escaping of punishment.*

Theol. This is anounced by the wise mā, in
 Eccl. 8. 11. these words; Because sentence against an euill
 worke is not executed speedily, therefore the
 hearts of the children of men are set in them to
 doe euill. Where he sheweth, that, one cause
 why men are so hardened in their sinnes, is, be-
 cause God winketh at them, and letteth them
 alone; not punishing them immediately after
 they haue sinned. For, if God should forthwith
 strike downe one, and raine fire and brim-
 stone vpon another, & cause the earth to swal-
 low vp the third, then men would feare indeed.
 But it hath beene shewed before, that God
 taketh

takeſh not that courſe : but though he mee-
 teth with ſome in this life, yet he lets thouſandes
 eſcape : & that makes them moze bolde; think-
 ing they ſhall neuer come to their anſwere.
 Euen as an olde theefe, which hath a long
 time eſcaped both priſon and gallowes, thinks
 he ſhall alwaies ſo eſcape; and therefore goeth
 boldly on in his thefts. But let men take heed.
 For as the Proverbe ſaith; Though the Pitcher
 goeth long to the Well, yet at laſt it commeth
 broken home: So, though men eſcape long, yet
 they ſhall not eſcape alwaies. For there will
 come a day of reckoning; a day that will pay it
 home. for al. Thus you ſee, how impunitie lea-
 deth nūbers to deſtruction. That is, when we are
 let alone, & neither ſmitten by the hād of God,
 nor puniſhed by the law of the Magiſtrate.

Phila. Let vs come to the ſixt gate : which is
 the *Hope of long life.*

Theol. This is affirmed, by our Lord Je-
 ſus, concerning that rich worldling: who, when
 he felt the world come in vpon him, with full
 ſtreame, ſaid, he would pull downe his barnes,
 and build greater, and ſay to his Soule; Soule, Luk. 12. 15
 thou haſt much goods laide vp for many yeares :
 Liue at eaſe, eate, drinke, and take thy paſtime.
 But our Saviour calleth him foole, for flatter-
 ing himſelfe in ſecuritie, and promiſing vnto
 himſelfe long life. Whereouer he plainly told
 him,

him, that the same night, he should make a hel-
lish and miserable ende. Note, I pray you, how
Jesus Christ, the fountaine of all wisdom, cal-
leth this man a foole, and yeeldeth a reason
thereof: to witte, because he gathered riches
to himselfe; and was not rich in God: he had
great care of this life; and none at all for that,
which is to come. So then it followeth, that
all such are right fooles indeede, and may be
chronicled for fooles (how wise soeuer they be
taken and reputed in the world) which haue
much care for their bodies; and none for their
soules: great care for this life; and little for
that, which is to come. Well: let all such pro-
phane worldlings, as dream and doat of long
life (and therefore deferre the day of their re-
pentance, and conuersion vnto God) take heed,
by this mans example, that they reckon not
without their hofte, and be sodenly snatched a-
way in the midst of all their pleasures, & iolli-
ties. As Iob saith, Some die in their full strength,
being in all ease and prosperitie. Their breasts
runne full of milke: and their bones run full
of marrow. We see therefore, how dangerous
a thing it is, for men to flatter and sooth vp
themselves, with hope of long life.

ob. 21. 23.

Phila. Proceede to the seventh gate: which is
Conceiptednesse.

Theol. This is indeede a very broad gate, in-

to hell. For the scripture saith; Seest thou a man Pro. 26. 12
 wise, in his owne conceit? there is more hope of a
 foole, then of such a one. And againe; The foole Pro. 26. 16.
 is wiser in his owne eyes, then seuen men that can
 giue a sensible reason. The holy Ghost we see
 affirmeth, that such, as are puffed up with an o-
 uer-weening of their owne gifts, are farthest of
 all other from the kingdome of heauen. For
 they despise the wisdom of God, to their owne
 destruction. They holde scoone to bee taught.
 They will say, they know as much, as all the
 Preachers can tell them. For, what can all the
 Preachers say more then this; We are all sin-
 ners, we must be saued by Christ: we must doe
 as wee would be done too. There is no more
 but Doe well, & haue well, &c. Alas, poore souls,
 they looke aloft: they are desperatly houn up
 with conceitednesse; not knowing, that they Rom. 3. 17.
 are poore, naked, blind, and miserable.

These men trust altogether to their owne
 wit, learning, pollicie, riches, and great repu-
 tation in the world. And because all men crouch
 to them, and clap their hands at them, there-
 fore they swell like Turkey cocks, set by their
 feathers, & draw their wings vpon the ground,
 with a kind of snuffe and disdain of all men:
 as if they were the onely wights of the world.
 Moreover, when men do praise them for their
 gifts, soothe them, and applaude vnto them,
 then

Is. 5. 21.

Prou. 3. 5.

1. Cor. 3.

49.

1. Cor. 1.

19.

then is it a wonder to see how they streak
themselves: as though they would forthwith
take their flight, and mount into the clouds.
But let al insolent, and conceited men, barken
vnto the woe, that is pronounced against them,
by the eternal king of glory, saying; Woe vnto
them that are wise in their owne eies, and prudent
in their owne sight. Againe, let them barken to
the counsell of God: which saith; Trust vnto the
Lord, with all thy heart; but leane not vnto thine
owne wisdom. Be not wise, in thine owne eies;
but feare God, and depart from euill. These silly
conceited fooles thinke, that because they haue
the cast of this life, and can cunningly compasse
the things of this world, & goe through-stitch
with them, therefore they can compasse hea-
uen also, by their fine wits, and deepe deuices.
But, alas, poore wretches, they are greatly &
grossely deceiued. For the wisdom of the
world is foolishnesse with God: and he catch-
eth the wise in their owne craftinesse. And a-
gaine the Lord saith; I wil destroy the wisdom
of the wise; and will cast away the vnderstanding
of the prudent. Let not these men therefore stand
too much in their owne light: let them not
trust to their owne policies. For, they are all
but as an Ale of one nights freezing: which
will deceiue them, that trust vnto it. Let them
therefore become fooles in themselves; that
God

God may make them wise. Let them denie themselves; that God may acknowledge them. Let them be hūbled in themselves; that God may exalt them. For, assuredly, there is no vse, after this life, of the most exquisite wisdom of flesh: it all endeth, when we end. For how dieth the wise man? Euen as dieth the foole, saith y^e holy Ghost. And, where al worldly wisdom endeth, there all heauenly wisdom beginneth. Thus therfore we see, what a wide gate, into hell, conceptednesse is; & how many enter in thereat. Eccles. 2. 16

Phil. Now let vs vnderstād of the eighth gate into hell; which is *Ill company*.

Theol. The spirit of God, foreseeing the great danger of this, and knowing how ready we are to be carried away with ill company, doth giue vs most earnest warning to take heed of it, as a most dangerous thing. Enter Pro. 4. 14
not (saith he) in the way of the wicked; and walke not in the way of euill men. Auoide it, goe not by it, turne from it, and passe by. The reason hereof is yeelded, in an other place: where, it is said; A companion of fooles Pro. 13. 16
shall be made worse. Let men therefore take heed of ill company. For, many thereby haue beene brought to the gallowes; and haue confessed vpon the Ladder, that ill company hath brought them vnto it: and therefore haue admonish-

monished all, by their example, to take heed, &
 beware of lewde companie. Moreover, the
 Scripture saith; He, that followeth vaine cōpa-
 nions, shall be filled with pouertie. And againe,
 in the same Chapter; Hee, that keepeth compa-
 ny with banquetters, shameth his Father. Let vs
 therefore with Dauid say; I am a companion of
 all them that feare God, and keepe his comman-
 dements. And, on the contrarie; let vs say with
 him, I haue not haunted with vaine persons; nei-
 ther kept companie with the dissemblers. I hate
 the assembly of the euill; & haue not companied
 with the wicked. Let vs therefore, by Dauids ex-
 ample, shunne the company of the wicked. For,
 as a man is, so is his company. It is the surest
 note to discerne a man by. For, as all unlike
 things are unseparable: so all like things are so-
 ciable. Wherein let vs beware; we deceiue not
 our selues with vaine words, & an opinion of
 our owne strength: as if wee were as strong as
 Christ; and could not be drawne away with a-
 ny companie. No, no: we are more apt to be
 drawne; then to drawe: to be drawne to euill
 by others; then to draw others to good. Ther-
 fore God saith, by his prophet; Let them return,
 vnto thee: but returne not thou, vnto them. Un-
 doubtedly, he is an odde man, that is not made
 worse with ill company. For can a man touch
 pitch, and not be defiled therewith? Can a mā
 carry

Tarry coales in his bosome, and not be burnt: Daily and lamentable experience sheweth, that many of them, which thinke themselves strong, are this way most grievously smitten. Let a man thinke therefore, that he neuer abandoneth euill, till he abandon ill company. For no good is concluded in this Parliament. For, ill companie is the suburbs of hell. Furthermore it is to be obserued, that some by admonitions, and some inward cōpunctions of their owne conscience, doe leane their sinnes, vntill they haue newe prouocations, and vntill they come amongst their old copelmates, and cōpanions: and then are they carried backe againe to their old byas, and repeat their folly; *Pro. 26.11.* as a dog returneth to his vomit. For wee see some, which otherwise are of good natures and dispositions, most pitifully & violently carried away with ill companie. For euē as greene wood of it self is vnapt to burne; yet being laid on the fire, with a great deale of seare wood, it burneth as fast as the rest: So, many toward youths, which of themselves are not so prone vnto euill, as others: yet with this violent streame and blustering tempest of ill company, are carried cleane away.

Phila. Let vs come to the last gate: which is the *Euill example of Ministers.*

Theol. It grieueth me, & I am almost asha-

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med, to speake of this point. For, is it not a wofull, and lamentable thing, that any such should be found among the sonnes of Levi? Is it not a cōsepy, & the Ministers of Christ should be of a scandalous conuersation? For, if the eye be darke, how great is the darkenesse? If they be examples of all euill to the flocke, which should be patterns, lights, and examples of all goodnesse, must it not needes strengthen the hands of the wicked, so as they cannot returne from their wickednesse? But this is an old disease and euill sicknesse, which hath alwayes beene in the Church. The Prophet Ieremie doth most grievously cōplaine of it in his time, *Jer. 23. 14.* and saith; That from the Prophets of *Ierusalem*, is wickednesse gone forth into all the land. For, both the Prophet and the Priest doe wickedly. I haue seene, saith he, in the Prophets of *Ierusalem*, filthinesse. They commit adultery, and walke in lies: they strengthen also the hands of the wicked, that none can returne from his wickednesse: they are all vnto me as *Sodome*; and the Inhabitants thereof, as *Gomorah*. And in the ninth verse of the same Chapter, he sheweth, that it was no pleasure or ioy vnto him, so publikely to re-
 prooue the: but, that he did it with exceeding griefe; as being forced thereunto, both in regard of his glory, and the good of his Church. His words are these; Mine heart breaketh with-

in me, because of the Prophets, and all my bones shake. Moreover, in the same Chapter is set downe, how the Lord would feede them with wormewood, and make them drinke the water of gall, & sundrie other waies plague them, for their flatteries, seducements, corrupt doctrine, and euill example of life.

Phila. Most certaine it is, that the euill example of Ministers, & especially of Preachers, is very dangerous and offensiue: for thereby thousands are hardened in their sins. For men will say, Such a Minister, and such a Preacher, doth thus, and thus: and therefore why may not wee doe so too? They are learned, and know the worde of God. Therefore, if it were euill, I hope they would not do it. For they should be lights to vs, and giue vs good examples. Therefore, sith they doe such things, wee cannot tell what to thinke, or what to say to the matter: they bring such simple folke as we are, into a mammering.

Theol. Oh that I could, with the Prophet Jeremy, quake and shake to thinke of these matters! Oh that I could mourne, as a Dove, in penning of it! Oh that I had in the wilderness a cottage, & could with Iob be a brother to the Dragons, and a companion to the Ostriches, whilest I haue any thoughts of these things! Oh that I could weepe & mourne without sin, before I yeeld you an answer! For weepe in-

lat. 75. 14

deed I may but answer I can not. Alas (with much griefe I speake it) all is too true, that you say. And herein the people haue a vantage against vs; if I may call it a vantage. But let this be mine answer; If the blinde leade the blind, both shal fal into the ditch. Blind guides, and blind people, shall perish together. It be- cause we are wicked, they will be more wicked, then both they and we shall burne in hell fire together. Then let them reckon their gains, and see what they haue got. They haue small cause so to triumph, ouer vs. For, thereby, their market is neuer a whit amended: let them take this, for answer. And let vs that are the Ministers of Christ, & Preachers of y^e Gospell, looke narrowly to our selues, and make straight stappes to our feet. For if we tread neuer so little awry, we may see, how many eyes are vpon vs. Let vs therefore, with David, pray continually; Order my goings, O Lord; that my footsteps slip not. For whē my foote slipped, they reioyced against mee. And as for the people, let them follow the examples of those, which walke vblameably (as, God be thanked, some such there be) and let them sic the examples of such as are offensive. So shal God haue more glory, and they more peace in their owne hearts.

Thus haue we heard, what a wide gate is opened into hell, by the euill example of Mini-
sters,

fiers, & especially of Preachers.

Phila. Well: sith there be so many bars out of heauen, and so many gates into heli, it is a very hard matter to break through all these barres, and so to enter into life: & as hard a matter, to misse all these gates, and to escape hell. He quits him well, that can doe it.

Theol. True indeed. And as hard a thing as this is, so hard a thing is it for fleshe and blood to enter into the kingdome of heauen. And yet most men make light of it; and thinke, it is the easiest matter of an hundred.

Asine. As hard as it is, yet I hope by the grace of God, I shall be one of them, that shall enter in. For, so long as I doe, as I would be done to, and say no body no harme, nor do no body no harme, God will haue mercy on my soule. And I doubt not, but my good deedes shall waigh against my euill deedes; and that I shall make euen with God, at my latter end. For, I thanke God for it, I haue alwaies liued in his feare, & serued him with a true intent. Therefore I know, that so long as I keepe his Commaundements, and liue as my neighbours doe, and as a Christian man ought to doe, he will not damne my soule.

Theol. Can you then keepe Gods Commaundements?

Asine. As neere as G O D will giue mee grace,

Theol. Nay, but I aske you whether you keepe them or no?

Asune. I doe lay to keepe them, as neere as I can: I doe my true intent. Though I keepe them not all, yet I am sure I keepe some of them.

Theol. Because you say you keepe some of them, I pray you let me be so bold with you, as to examine you in the particulars. You know, the first Commaundement is this; Thou shalt haue none other gods in my sight. Now say you, doe you keepe this?

Asune. I am out of all feare of it. For I neuer worshipped any God, but one. I am fully perswaded, there is but one God.

Theol. What say you to the second Commaundement; Thou shalt make to thy selfe no grauen Image, &c.

Asune. I neuer worshipped any Images, in my life: I despise them. I know, they cannot helpe me. For they be but stocks and stones.

Theol. What say you to the third Commaundement? which is this; Thou shalt not take the name of the Lord thy GOD, in vaine. &c.

Asune. Nay certainly, I was neuer counted a swearer in my life: but I haue feared God alwaies of a childe, and haue had a good faith in him, euer since I could remember, I would be sorry else.

Theol.

Theol. What say you then to the fourth Commaundement; Remember thou keepe holy the Sabbath day. &c.

Asune. Nay, for that matter, I keepe my Church, as well as any man in the parish where I dwell; and minde my prayers as well, when I am there. I thanke God for it (though I say it my selfe) I haue beene alwaies well giuen, and haue loued Gods word with all my heart: and it doth me good to heare the Epistles and Gospels read euery Sunday, by our Vicar.

Theol. Tell mee, what you say to the first Commaundement? Which is; Honour thy Father and thy Mother: &c. Doe you keepe this?

Asune. I haue alwaies loued and obeyed my Father and my Mother, from my heart. I hope there is no bodie can accuse mee, for that: and I am sure, if I keepe any Commaundement, it is this. For, when I was a boy, euery body said, that I was well giuen, and a toward childe. Therefore, if I should not keepe this Commaundement, it would be a great grieve to me; and goe as neere my hart, as any thing that came to me this seven year.

Theol. What say you to the first Commaundement; Thou shalt not kill.

Asune. It were strange, if I should not keepe that.

Theol. What say you to the seuenth; Thou shalt not commit adultery.

Asune. I thanke God for it, I was neuer giuen to women. God hath alwaies kept me from that; and, I hope, will so still.

Theol. What say you to the eighth; Thou shalt not steale.

Asunctus. I am neither whoore-master, nor theefe.

Theol. What say you to the ninth; Thou shalt not beare false witness&c.

Asune. I desie false witness-bearing, from my hart.

Theol. What say you to the last; Thou shalt not couet&c.

Asune. I thanke God for it, I neuer coveted any mans goods but mine owne.

Theol. Now I perceiue, you are a wonderfull man: you can keepe all the Commandements. You are like that blinde Ruler, which saide vnto Christ; All these things haue I kept, from my youth. I perceiue now indeede, that it is no marueil though you make so light of preaching: for you haue no need of it. You are whole: you neede not the Phisician: you, feele no miserie: and therefore you care not for mercie. For where miserie is not felt, there mercie is not regarded: but I see, you need no Sauour.

Asune.

Afime. You say not well in that. I neede a Sauiour : and it is my Lord Iesus that must saue me : for he made me.

Theol. What need you a Sauiour ? sith you are no sinner.

Afime. Yes belceue me, I am a sinner. We are all sinners : there is no man but he sinneth.

Theol. How can you be a sinner ? sith you keepe all the Commaundements.

Afime. Yes : I am a sinner, for all that.

Theol. Can you both be a sinner, & be without sinne too ? for he, that keepeth the Commaundements, is without sin. Which thing you say you doo. But I see, how the case standeth ; that a great number of such ignorant & foolish men as you are, wil in generall say you are sinners, because your conscience telleth you so : but when it commeth to particulars, you know not how you sin, nor wherein. I pray you therefore, let me leade you through the Commaundements againe, & deale with you in particulars : that I may bring you to the sight of your sinnes. Now say you therfore, do you vpon your knees, euery morning and euening, giue God thanks for his particular mercies, & manifold fauours towards you : And do you call much vpon him priuately, and much also with your family ? Answer me plainly and simply.

Afime. I cannot say so,

Theol.

Theol. Then you haue broken the first Commaundement; which chargeth vs to giue God his due worship: whereof, praier and thanksgiving are a part. So then here, at the very entrance, you are found guiltie. Further I demaund of you, whether you neuer had any by-thoughts in your prayers, and your heart hath not beene vpon other matters, euen then while you were in praier?

Asune. I cannot deny that. For it is a very hard matter to pray, without by-thoughts.

Theol. Then by your owne confession) you haue broken the second Commaundemēt; which doth commaūd the right maner of Gods worship: that is, that as we must worship God, so wee must doe it in faith, loue, zeale, and pure affections. So that here you are guilty also: because when you pray, your minde is of other matters, and you doe it not in sinceritie and truth. Further, I demaund of you, whether you did neuer sweare by your faith, or troth, or by our Lady S. Mary, and such other oathes?

Asune. Yes by S. Mary haue I: I must needes confesse it.

Theol. Wee neede no further witnesse. Your very answer proueth it: for your answer is an oath. Therefore here also you are guilty: because you sweare by Idols. Further, I demand of you, whether you did neuer trauel to faires

On the Saboth day, or make bargaines on that day, or take iournies, or talke of worldly matters, neglecting holy duties:

Asune. Yes, God forgiue me, haue I.

Theol. Then are you guiltie of the breach of the fourth Commaundement: which chargeth vs, on paine of death, to spend the Saboth day in holy and religious duties, both publike-ly, and priuately. Further I demaund, whether you instruct your wife, children, and seruants, in the true knowledge of God, and pray with them, or no?

Asune. I am sure, you would haue me speake the truth. I must needs confesse, I doe not: neither am I able to doe it.

Theol. Then you are guilty of the breach of the fift Commaundement: which commandeth all duties of superiours, toward their inferiours; and of inferiours, towards their superiours: wheteof, prayer and instructions are a part. Howeuer, I demaund, whether you were neuer angry or no?

Asune. Yes, an hundred times, in my daies. And I thinke, there is no body, but will be angry at one time or other: especially when they haue cause.

Theol. Then you haue broken the sixe Commaundement: which chargeth vs to auoid wrath, anger, malice, desire of reuenge, and all such like

like fore-runners vnto murther. Further, I aske you, whether you did neuer looke vpon a woman, with a lust in your hart :

Asune. Yes. For I thinke there is no man free from thoughts that way. I had thought, thoughts had beene free.

Theol. No: thoughts are not free befoze God. For, God knoweth our thoughts: and will punish vs, arraigne vs, and condemne vs for thoughts. Men know not thoughts: and therfore can make no lawes against thoughts: but, because God is pryncipe to all our most secret thoughts, therefore he hath made Lawes against them, and wil condemne them. Therefore I conclude, that if you haue nourished adulterous thoughts in your hart, you are guiltie of the breach of the seuenth Commandement: which forbiddeth all secret thoughts and prouocatiōs whatsoeuer to adultery. But further, I demaund, whether you did neuer pilfer, purloine, and steale some small things from your neighbour: as pasture, Poultry, Conies, Apples, and such like :

Asune. I cannot cleare my self in these things. For I had thought, they had beene no sinne.

Theol. The haue you brokē the eighth Commandement, & stand guiltie of eternall death. For God, in this commandement, chargeth vs to haue as great care of our neighbours goods,

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as of our owne; and not to iniurie him any manner of way, in thought, word, or deed. Therefore all deceit, pilfering, oppressing, and all vnjust dealing with our neighbours goods, is here condemned. Moreover, let me aske you, whether you did neuer lie, or dissemble?

Asune. Yes assuredly.

Theol. Then haue you broken the ninth commandement. Wherin, God chargeth vs, both in witnesse-bearing, and all other matters, to speake the plaine truth from our hart; without lying or dissembling.

Last of all, I demaund whether you did neuer in your hart desire something that was not your owne? as, your neighbours house, or ground, kine, or sheepe, &c. therein bewraying the discontentment of your hart.

Asune. I am as guiltie in this, as in any thing. For (God forgiue me) I haue oftē desired & lusted after this, & that, which was none of mine owne; and so haue bewrayed my discontentment.

Theol. Then I perceiue (by your owne confession) that you are guiltie of the breach of all the Commandements.

Asune. I must needs confesse it. For I see now more into the matter, the euer I did. I neuer heard so much before, in my life; nor was euer asked any such questiōs, as you aske me. I had thought many of those things, which you asked me, had beene

beene no finnes at all.

Theol. I could haue conuicted you in a thousand other particulars, wherein you doe daily and hourely breake the lawe of God. But my purpose was onely to giue you a taste of some particular transgressions, & therewithall some little light by the way into the meaning of the lawe: that thereby you might be brought to some better sight of your selfe, & might a little perceiue in what case you stand before God; & by that little, conceiue a great deale more.

A sine. Well: now I doe plainly see, that I haue bene deceiued; and am not in so good estate before God, as I thought I had beene. Moreover, I see, that thousands are out of the way, which thinke they are in a good case before God: whereas indeede they are in blindnesse, and in their finnes. But Lord haue mercie vpon vs. I doe now plainly see, that I am farre from keeping the Commandments: and I thinke no man doth keepe them.

Theol. You may sweare it, I warrant you. For neither S. Paule, Dauid or the virgin Mary, could euer keepe any one of the Comandments. I am glad you begin to see into the law of God, & to haue some taste that way. For, as a mans knowledge and insight is into the law: so is the knowledge and insight into himselfe. He, that hath a deepe insight into the lawe of

God,

God hath also a deepe insight into himself. He
 y bath no insight into the law, can haue no in-
 sight into himselfe. For the law is that glasse,
 wherein we do behold the face of our soules, be-
 fore God. The Apostle saith; By the law cometh Rom. 3. 20
 the knowledge of sinne. Therefore those which
 are altogether ignorant of the lawe, and neuer
 behold themselves in this glasse, doe commit an
 hundred sinnes a day, which they knew not of;
 & therefore are not grieued for them. For, how
 can a man be grieued for that, which he know-
 eth not? But now further, I pray you giue me
 leaue to aske you some more questions of the
 principles of religiō: to y end, that you, know-
 ing & feeling your ignorance, may be humbled
 therewith, bewaile it in time, & seeke after the
 true knowledge of God. But yet, by the way, I
 wil aske Antilegon a question, or two; because
 I desire to vnderstand what knowledge he hath
 in the grounds of religion. Tell me therefore
 Antilegon, what was the reason why Christ
 was conceined by the holy Ghost?

Antile. I could answer you: but I will not.
 What authority haue you to examine me? Shewe
 your Cōmission. When I see you warrare, I will
 answer you. In the meane time, you haue no-
 thing to doe, to examine me. Meddle with that,
 you haue to doe withall.

Theol. I perceiue you are not only ignorant,
 but

but wilful, and obstinate, and refuse al instructions. Therefore I will leaue you to God, and to your galled conscience. But I pray you Answer a ~~an~~ ^{an}swere that question. What thinke you, what is the reason that Christ was conceived by the holy Ghost?

Asune. Beleeue me Sir that is an hard question. You may aske a wise man that question. For I cannot answer it.

Theol. What say you then to this; Who was Christs mother?

Asune. Marry Sir, that was our blessed Lady.

Theol. What was Pontius Pilate?

Asune. I am somewhat ignorāt: I am not book-learned: but if you will haue my simple opinion, I thinke it was the diuell. For none, but the diuell, would put our sweet Sauour to death.

Theol. What is the holy Catholicke Church? which you say, you doe beleeue.

Asune. The Cōmunion of Saints, the forgiveness of finnes.

Theol. What do you pray for? what you say, The kingdome come.

Asune. There I do pray, that God would send vs all of his grace, that we may serue him & do as we ought to do, and keepe vs in a good mind to Godward, & to haue him much in our mind. For some (God blesse vs) haue nothing but the diuell in their mind: they do nothing a Gods name.

Theol.

Theol. What is a Sacrament?

Asune. The Lords Supper.

Theol. How many Sacraments be there?

Asune. Two.

Theol. Which be they?

Asune. Bread and wine.

Theol. Which is the principall end of your
comming to receiue the Sacrament?

Asune. To receiue my maker.

Theol. What is the principall vse of a Sa-
crament?

Asune. The body and bloud of Christ.

Theol. What profit and comfozt haue you,
by a Sacrament?

Asune. In token that Christ died for vs.

Theol. I can but pittie you, for your igno-
rance. For it is exceding grosse and palpable,
Your answers are to no purpose, & bewray a
wonderfull blindnesse & senselesnesse in mat-
ters of Religion. I am sorry, that now I haue
not time and leasure to let you see your folly, &
extreamie ignorance; as also to lay open, vnto
you, the sense & meaning of the Articles of the
faith, the Lords prayer, and the Sacraments,
& all other the grounds of Christian Religion.

Asune. What course would you wishe me to
take, that I may come out of ignorance, and at-
taine vnto the true knowledge of God?

Theol. Surely, I would wish you to be dili-

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gent in hearing of Sermons, and reading the Scriptures, with prayer and humilitie. Also that you would peruse Catechismes, & other good Bookes: and especially Virelles grounds of Religion, and the workes of the two worthy seruants of God; Haster Giffard, and Haster Perkins, and other mens that haue done great seruice to the Church, & for whom thousands are bound to giue God thanks. If you take this course, you shall by Gods grace, within a short time, growe to some good measure of knowledge, in all the maine grounds of Christian Religion.

Phila. I had not thought, any man had bene so ignorant, as I now perceiue this man is.

Theol. Yes verily: there be thousands in his case. And I do know, by experience, that many will vse the very same answers: or, at least, very little differing.

Phila. I warrant you, if you had questioned with him of kine, or sheepe, purchasing of lands, taking of Leases, or any other matter vnder the Sunne, you should haue found him very ripe and ready in his answers.

Theol. I am so perswaded too. For let a man talke with worldly men of worldly matters, and their answer is neuer to seeke. They will talke very freshly with you of such matters; if it be all the day long. For they haue a deepe insight

sight into earthly things; and doe wholly delight to talke of them, being neuer wearie. For it is their ioy, their meate, and their drinke. But come once to talke wth them of Gods matters (as of faith, repentance, regeneration, &c.) you shall find them the veriest dullards, & dunces in y^e world. For, when speech is had of these things, they are so befogged, that they cannot tell where they are, nor what they say.

Phila. In my iudgement, such mens case is verypittifull, and daungerous. And so is this mans case also, if God doe not very speedily pull him out of it.

Theol. Questionlesse. For God saith; My *Hos. 4.7.* people perish for want of knowledge. Our Lord Iesus saith, that ignorāce is the cause of all error. Ye erre, saith he, not knowing the Scriptures. *Math. 22.* The Apostle saith, that ignorāce doth alienate vs frō the life of God. For saith he; The *Eph. 4.18* Gentiles were darkened in their cogitatio; being straungers frō the life of God, through the ignorance that is in the. So then it is cleare, that ignorāce is not the mother of deuotio; as the Papists do auouch: but it is the mother of error, death and destruction; as the Scripture affirmeth. Our Lord Iesus foreseeing the great danger of ignorance (how thereby thousands are carried headlong into Hell) doth admonish all men to search the Scriptures, which *Ioh. 5. 39*

do testifie of him: that so they might get out of the most dangerous gulle of ignorance; wherein, multitudes are implunged. Therefore the Noble men of Berea are comended, by the holy Ghost, because they receiued the word, with all readinesse; & searched the Scriptures daily, whether those things were so. Wh therefore that me would earnestly seeke after the knowledge of God, in time; and (as y^e Prophet saith) *say. 55. 6* Seeke the Lord, whilest he may be found: call vpon him whilest he is neere.

Phila. I doe see, that all ignorance in matters of faith, is daungerous: but, I thinke, wilful ignorance is of all other most daungerous.

Theolog. Wilfull ignorance (no doubt) is a plaine prognostication, and demonstratiue argument of eternal death. For it is a most horrible and fearefull thing, for men to refuse instructions, despise counseils, harden their harts, stop their eares, and close vp their eyes against God. This is the very vp-shot of our decay.

Phila. I pray you, what call you hardnesse of hart?

Theol. A hard heart is that, which is neither moued with Gods mercies, nor scarred with his iudgements: neither feareth the law, nor regardeth the Gospell: neither is holpen by threatnings, nor softened by chastering: which is vntthankful for Gods benefits, and disobedient

ent to his counsels : made cruell by his roddes,
and dissolute by his fauours: vnshamefast to fil-
thinesse, and fearelesse to perils : vncourteous
to men, and rechelesse to God : forgetfull of
things past, negligent in things present, and
improuident in things to come.

Ph.la. Lay foorth yet more plainly the state
of ignorant and hard harted men : and shew how
lamentable it is.

Theol. If a man be outwardly blind, we do
pittie him, and say ; There goeth a pooze blind
man : but if he be both blind and deafe, doe we
not moze pittie him ? and say ; Oh, in how mi-
serable a case is that man ! But if he be both
blind, deafe, and dumbe, doe we not most of all
pittie him ? and say ; Oh, that man is in a most
wofull taking, and in a most pittifull plight.

How much moze then are they to be pittied,
which as concerning their soules, are both
blind, deafe, and dumbe ! For the diseases of the
soule are farre moze dangerous, and moze to be
pittied, then those of the body.

Would it not pittie a mans heart, to see a
pooze sheepe in a Lions mouth, whilst he tea-
reth him, renteth him, & pulleth out his guts ?
Euen such is the case of ignorant men, in the
clawes of the diuell. For the diuell hath them
vnder him, rideth them at his pleasure, & tea-
reth their soules in pieces.

Oh that wee had eyes to see these things: hearts to feele them, & affections to be thoroughly moued with them, euen vnto mourning & teares.

Phila. Few doe thinke, that ignorant men are in so woful case, as you speake of. For they thinke, that ignorance will excuse them. And some will say, they are glad they haue so little knowledge. For, if they should haue much knowledge of their masters will and do it not, they should be beaten with many stripes: but now, being ignorant, they thinke all is safe.

Theol. God willed his people to offer sacrifice for their sinnes of ignorance. Therefore ignorance is a sinne, & excuseth no man. And as for the state of their soules before God, it is most miserable; if we could see into their soules, as wee see their bodies. For assuredly there be multitudes, which ruffle it out in beluets and silkes, and most braue and glittering out-sides; but inwardly are full of filthinesse and sinne. They haue fine and delicates bodies, but most vgly, blacke and filthy soules. If a man could see into their soules, as he doth into their bodies, he would stop his nose at the stinke of the. For they smell ranke of sinne, in the nostrils of God, his Angels, and all good men.

Phila. Then I perceiue, by your speech, that the case of all ignorant and prophane men is feare-

full

full in the sight of God; and that all good men are to pittie them, and pray for them.

Theol. If two blinde and deafe men should walke in a beaten path, that leadeth to a great deep pond, wherin they are like to be drowned, if they goe forward; and two men a farre of should whoope vnto them, and will them, not to goe forward, least they be drowned; yet they neither seeing any man, nor hearing any man, goe forward and are drowned; were not this a lamentable spectacle to beholde? Euen so it is with all the ignozant, blinde, and deafe soules of the worlde: for they cast no perils, but walke on boldly to destruction. And though the preachers of the Gospell whoope neuer so loud vnto them, or giue the neuer so many warnings and caueats to take heed: yet they, being inwardly blinde, see nothing, and spiritually deafe, heare nothing; and therefore goe on forward in their sinnes and ignozance, till they suddenly fall into hell pit.

But case also two great Armies should pitch a field, and fight a maine battel vpon a plaine, and that some man should stand vpon the top of a mountaine hard by, and behold all, and should see with his owne eyes, how thousands, and tenne thousands went to wracke, and fell down on euery side as thick as haille, the whole plaine swimming in bloud; & should also heare

the groanings of souldiers wounded, & the dolefull sighes and groanings of many Captaines and Coronels, giuing vp the Ghost: were not this a most wofull spectacle? Euen so, when we doe clearly see Sathan wound and murther thousand thousand soules, is it not a far more tragicall and lamentable sight? and ought it not euen to kill our hearts, to behold it? But alas, men haue no eyes, to see into these things. And yet certaine it is, that Sathan doth continually, and in most fearefull manner, massacre innumerable soules. Thus haue I shewed you, the wofull estate of prophane and ignorant men.

Phila. If it be so, you that be Ministers and Preachers of the Gospel, & haue taken vpon you the cure and charge of Soules, had need to looke about you, and to doe what in you lieth, to saue Soules; and, as good shepheards, in great pittie and compassion, to labour to pull them out of the pawes of this roaring Lyon, which goeth about, continually seeking whom he may deuour.

Theol. It standeth vs vpon indeed, very seriously and carefully to looke to it, as we wil answer it at the dreadful day of iudgement. For it is no small matter y^e we haue taken in hand: which is, to care for y^e flock, which Christ hath bought with his blood. Would to God therefore y^e we wold leaue striding about other matters, and

and strue together all about this; who can pul most out of the kingdome of Sathan, sinne, and ignorance: who can winne most soules, & who can performe best seruice to the Church. This were a good strile indeede: and would to God that we might once at last with ioynd forces goe about it; & with one hart and hand, ioyne together to build vp Gods house. If through our owne follies the worke hath been hindzed, or any breach made, let vs in wisdom and loue, labour to make it vp again. If there hath beene any declining and cosdnelle, let vs now at last reuiue: let vs stirre vp our selues; that we may stirre vp others. Let vs be zealous and feruent in spirit; that wee may through Gods grace put life into others, and rowze vp this dead declining and cosde age, wherein we liue. So shall God be glorified, his Church edified, his Saints comforted, his people saued, his throne erected, and the kingdome of the diuell ouer-throwne.

Phila. What, thinke you, were the best course to effect this which you speake of?

Theol. This is a thing that must be exceedingly laboured in, of vs, which are the Ministers, and Preachers of the Gospell. And here is required diligence & (as we say) double diligence: for the people are, euerywhere, very ignorant. Some are stones, altogether vncapable
of

of instructions: others are froward and will-
full. Some will receiue the doctrine; but not
the practise: some againe are altogether set
vpon peeuishnesse, and cauilling. So that a
man were better take vpon him the charge of
keeping Wolves and Beares, then the charge
of soules. For it is the hardest thing in the
world, to refoyme mens disorders, and to bring
them into order; to pull mens soules out of the
kingdome of Sathan, and to bring them to
God. It is, as wee say, an endlesse peece of
work, an infinite toyle, a labour of al labours.
I quake to thinke of it. For, men are so obsti-
nate & irrefragable, that they will be brought
into no order: they will come vnder no yoke.
They will not be ruled by God, nor by his
word. They will follow their owne swing.
They will run after their owne lustes & plea-
sures. They will kick and scorne, if they be
reprooued. They will rage and storme if you
goe about to curre them, and restraime them of
their wils, likings, and liberties. They will
haue their wils, & follow their owne fashions:
say what you will, and doe what you can.

Is it not thinke you a busie peece of worke,
to smooch and square such Timber-legs, so full
of knots and knobs? Is it not a tedious and
irkesome thing, to thinke vpon? and would it
not kill a mans hart to goe about it? For, how
hard

hard a thing is it, to bring such into frame, as are so farre out of frame?

Phila. Well sir, you can but doe your endeavour, and commit the successe to God. You can but plant and water: let God giue the encrease. You are Ministers of the letter; but not of the spirit. You baptise with water; but not with the holy Ghost. If you therefore preach diligently, exhort, admonish, and reprove, publicly, and priuately; studying by all good example of life, and seeking with all good zeale, care, and conscience, to doe the vttermost that in you lieth, to reduce them from their euill waies: I take it, you are discharged; though they remaine stubborne and incorrigible. For you knowe, what the Lord saith by his Prophet; If you doe admonish them, and giue them warning, then you shall bee discharged, and their blood shall bee required at their owne hands.

Luc. 23.

Theol. You haue spoken the truch. And therefore, such some must needes take vpon them this so great a charge, it will bee our best course, to labour much with them in Catechising, and priuate instructions; and that in most familiar and plaine manner. For much good hath beene done, and is done, this way. The ignorant sort must be much laboured vpon, this way: & so, no doubt, much good may be done.

For

Pro. 14. 23

Le. 22. 10.

Ioh. 21. 15.

For, in all labour, there is profit. Herein, we (that are the Ministers of Christ) must be content to be abased, and to teach the poore ignorant people, in most plaine manner; asking the many easie questions, & often questioning with them in most plaine and louing maner, till we haue brought them to some taste and smack of the principles of Christian Religiō. We must not be ashamed to vse repetitions, and tautologies; and to tell them one thing, twentie times ouer, and ouer againe; here a line, and there a line: here a little, and there a little: precept vpon precept; as the Prophet speaketh. I know right well, nothing goeth moze against the stomach of a scholler, and him that is learned indeede, then to doe thus. It is as irksome and tedious, as to teach A. B. C. Some can, at no hand, endure it. But truely, truely, I finde now, after long experience, that if we will doe any good to these simple, and ignozant soules, we must enter into this course: and wee may not be ashamed of it. For, it will be our crowne, and our glory, to winne soules; howsoeuer we be abased. Let vs therefore be well content to stoupe downe; that Christ may be exalted. Let vs be abased; that God may be honoured. Let vs doe all things in great loue to Christ, who hath said; If thou louest me, feede, feede, feede my flocke. Let vs therefore testifie our loue to him

him, by feeding his flocke. Let vs do al things, in great loue & deepe compassion towards the pooze soules, that goe astray. As it is said, that our Lord Iesus was moued to pittie, and his bowels did yearne, to see the people as sheepe without a sheepeheard: Let it likewise moue vs thorowly, and make our hearts to bleed, to see so many pooze sheepe of Christ wandring and straying in the mountaines, & wilbernesse of this worlde, caught in euery bramble, and hanged in euery bush, ready to be deuoured of the Wolfe. Thus haue I shewed you, what course (in my iudgement) is best to be taken, for the deliuering of pooze ignorant soules, out of the captiuitie of Satan and sinne.

Phis. Now, as you haue declared, what course is best to be followed of your part, which are the Ministers and Preachers of the Gospell: so I pray you shew, what is best to be done of vs, which are the people of God.

Theol. The best counsell that I can giue you, if it were for my life, is to be much exercised in the word of God; both in the hearing, reading, and meditation thereof: and also to purchase, vnto your selfe, the sincere ministry of the Gospell, & to make conscience to liue vnder it; esteeming your selfe happy if you haue it, though you want other things: & unhappie if you haue it not, though you haue all other things

Mat. 13. 44

things. For it is a peerlesse pearle, an incomparable Jewell. For the purchasing whereof, we are aduised by our Lord Iesus, to sell all y^e we haue; rather then to goe without it. Againe, our Sauour Christ giueth the same counsell, to the Church of Laodicea, in these wordes; I

Apo. 3. 18.

counsell thee, to buy of me gold tried by the fire; that thou maist be rich: and white raiment; that thou maist bee clothed, and that thy filthy nakednesse doe not appeare: and annoint thine eies with eye-salue; that thou maist see. Where you see, the word of God is compared to most precious gold, whereby wee are made spiritually rich: and to glittering ateye, wherewith our naked soules are clothed: and to an eye-salue, wherewith our spirituall blindnesse is cured. We are aduertised also by Iesus Christ, whose counsell is euer the best, that wee should buy these things; whatsoeuer they cost vs. The same counsell also giueth wise Salomon, saying;

Pro. 23. 23

Buy the truth: but sell it not. So then you see, the counsell, which herein I giue you, is not mine owne; but the counsell of Iesus himselte, and Salomon the wise. And who can, or who dare errept against their counsell.

Aske. Is your meaning, that men must of necessitie frequent preaching of the wordes? will not bare reading doe the turne?

Theol. I tolde you before, that reading is
good

good, profitable, and necessarie: but yet it is not sufficient. We must not content our selues with that onely: but we must goe further, and get, vnto our selues, the sound preaching of the Gospell, as the chiefest, and most principall meanes, which God hath ordained and sanctified, for the sauing of men. As it is plainly set downe, 1. Cor. 1. 21. When as the world (by wisdom) knewe not God, in the wisdom of God, it pleased God, by the foolishnesse of preaching, to saue them that beleeue. The meaning of it is, that when as men, neither by naturall wisdom, nor the contemplation of the creatures, could sufficiently attaine to the true knowledge of God; the Lord, according to his heavenly and infinite wisdom, thought of another course: which is, to saue men by preaching; which the world counteth foolishnesse. And by the way note, that the preaching of the word is not a thing of humane inuention: but it is Gods owne deuise, & came first out of his braine: as the next & nearest way to saue mens soules.

Wise Salomon also in the booke of the Proverbes telleth vs, that the preaching of Gods word (which hee calleth Vision; vsing the word of the Prophets, which called their Sermons Visions) is not a thing that may be spared, or that wee may be at choise whether we

we haue it or no : but he maketh it to be of absolute necessitie, vnto eternall life. For saith he; Where Vision faileth, the people are left naked. So indeed, it is, in the originall. But the old translatiō giueth vs the sense, thus; Where the worde of God is not preached, there the people perish. Then you see, that Salomon striketh it dead, in telling vs, that all they, which are without preaching of the worde, are in exceeding daunger of loosing their soules. Oh that men could be perswaded of this ! S. Paul also saith, that faith cometh by hearing the word preached. For he saith; How can they heare, without a Preacher? If faith come by hearing y word preached, then I reason thus; No preaching, no faith: no faith no Christ: no Christ, no eternal life. For eternall life is onely in him.

Rom. 10.
14.

Let vs then put them together, thus; Take away the word, take away faith: take away faith, take away Christ: take away Christ, and take away eternall life. So then it followeth: Take away the word, and take away eternall life.

Or, wee may read them backward thus; If we will haue heauen, we must haue Christ. If we will haue Christ, wee must haue faith. If we will haue faith, we must haue the worde preached. Then it followeth thus; If we will haue heauen, we must haue the word preached.

Then

Then I conclude, that preaching generally, and for the most part, is of absolute necessitie vnto eternall life: as meate is of absolute necessitie, for the preservation of our bodies: as grasse and fodder are of absolute necessitie, for the vpholding of the life of beasts; and water of absolute necessitie, for the life of Fishes. Then, this being so, men are with great care and conscience to heare the Gospell preached, to frequent Sermons, to resort much to Gods house and habitation, where his honour dwelleth: with Dauid, to say; One thing haue I desired of the Lord, that I will require: euen that I may dwell in the house of the Lord, all the daies of my life; to behold the beautie of the Lord, and to visit his holy Temple. With godly Mary to say, One thing is necessarie; and so choose the better part. With the poore Creeple at Bethesda, to waite for the moouing of the waters by the Angel; that his impotency may be cured. I meane, that we should tie our selues to the first moouing of the spirituall waters of life, by the Preachers of the Gospell; that our spirituall impotency may be halpen, and relieved. For the ministry of the Gospell is that golden pipe, whereby and where-thorough, all the goodnesse of G D D, all the sweetnesse of Christ, and all heauenly graces whatsoeuer are deriued vnto vs. Which thing was shadowed,

Exo. 28. 33

bowed, in the law by the Pomegranates in the skirtes of Aarons garments, and the golden Belles betweene them round about: that is, a golden Bell, and a Pomegranate: a golden Bell, and a Pomegranate. The golden Belles did signifie the preaching of the Gospel; and the Pomegranats the sweet saour of Christs death. Noting thereby, that the sweet saour of Christs death, and all the benefites of his passion, should bee spread abroad by the preaching of the Gospel. Thus you see, that if ever mā purpose to be saued, they must make more account of the preaching of the Gospel, then they haue done, and not thinke (as most men doe) that they may be without it; and yet doe well enough. And some had as leeu be without it, as haue it. For it doth but disquiet them, and trouble their consciences: but woe be vnto such.

Phila. Yet we see, where the worde is soundly preached, there be many bad people. And the reasons therof, in mine opinion, are two. The one, that God taketh his holy spirit frō many in hearing the word: so that their hearing is made vnfruitfull. The other, that the diuell hath an hundred deuises, to hinder the effectuall working of the word: so as it shall doe no good at all, nor take any effect in multitudes of men. But you, *M. Theologus*, can better lay open this matter, then

then I. I pray you therefore speake something of it.

Theol. The sleights of Sathan, in this behalfe, are moe and moe slye, then I, or any man else can possibly discover. For who is able to deseribe, or in sufficient manner, to laye open the deepe subtilties, and most secreat and sinfull suggestions of the Diuell, in the hearts of men? Hee is so cunning a craft-master, this way, that none can perfectly trace him. His workings, in the hearts of men, are with such close and hid deceits, and most methodicall and craftie conueighances, that none can sufficiently finde them out. But yet notwithstanding, I will bewray so much as I knowe, or can conceiue of his dealings with men that heare the word, that he may steale it out of their hearts, and make it fruitlesse and vnprofitable. First of all, hee bestirreth him and laboureth hard, to keepe men fast asleepe in their sinnes, that they may haue no care at all of their saluatiō: and therefore diſwadeth them from hearing, or reading the worde at all; least they should be awaked. If this will not preuaile, but that they must needs heare, then his craft is, to make their hearing vnprofitable, by sleepynesse, dulnesse, by thoughts, conceitednesse, and a thousand such like. If this will not serue

the turne, but that the word doth get within them, & worke vpon them (so as thereby they growe to some knowledge & vnderstanding of the truth)thē he practiseth another way: which is, to make them rest themselues vpon their bare knowledge, and so become altogether consciencelesse. If this will not suffice, but that men fall to doing, and leaue some sins, especially the grosse sinnes of the world, and do some good, then he perswadeth thē to trust to those doings without Christ, and to thinke themselves well inough, because they do some good and leaue some euill. If this bee not enough, but that men attaine vnto the true iustifying faith which apprehendeth Christ, and resteth vpon his merites, then he deuileth how to blemish the beautie of their faith, and weaken their comfort, through many frailties, and wants; yea grosse downe-falles, and ranke euils: so as they shall be but spotted and leprouous Christians. If this vpon will not worke, but that Christians doe ioyne all good vertues with their faith, and abundantly shine forth in all fruites of righteousness, then he casteth about another way: which is, to daunt and dampe them with discouragements: as pouertie, necessitie, sicknesse, reproaches, contemptes, persecutions, &c. If none of all these will do the deed, but that men con-

stantly

stantly belecue in Christ, and patiently, & ioyfully endure all afflictions, thē his last refuge is, to blowe thē vp with gun-powder: that is, to puffed thē vp with a pride of their gifts, graces, and strength; and so to giue them an vnder ouerthrow: whilest they doe not walke humbly, and giue God the praise of his gifts.

Thus haue you a little taste of Satans cunning, in making the word unfruitfull amongst vs.

Asune. I pray you, good sir (seeing I am ignorant, and vnlearned) giue me some particular directions out of the woord of God, for the good guiding & ordering of my particular actions; in such sort, as that I may glorifie God in the earth, and after this life be glorified of him for euer.

Theol. It were an infinite thing, to enter into all particulars: but briefly doe this; first, seeke God earnestly in his woord: pray much; in all things giue thanks. Eschewe euill; and doe good. Feare God and keepe his Commandements. Reforme your selfe, and your howshold. Loue vertue, & vertuous men. Keepe company with the godly; and auoide the societie of the wicked.

Liue soberly, iustly, & holily, in this present euill world. Speake alwaies graciously; & beware of filthy cōmunicatiō. Recompense, to no man, euill for euill: but recompense euill

with good. Be courteous, and pitifull, to wards
all men. Take heede of swearing, cursing, and
banning. Beware of anger, wrath, & bitternes.
Praise your friend openly: reprove him se-
cretly. Speake no euil of them, that are absent,
nor of the dead. Speake euil of no man: speake
alwaies the best; or at least, not the worst. Re-
uerence Gods name: and keepe his Sab-
baths. Quoid all the signes of condemnation;
and labour after all the signes of Saluation.
Above all things, take heed of sinne. For that
is the very cut-throat of the soule, and bane of
all goodnesse. Tremble therefore, and sin not.
For if you sinne, marke what followeth;

Six great
dangers
in sinne.

God seeth.
His Angels beare witnesse.
The conscience pricketh.
Death threatneth.
The diuell accuseth.
Hell deuoureth.

Ier. 17. 1.

You see then, that sin is no scarecrow, orlea-
sing matter. Every sin, that a mā comitteth, is
as a thorn thrust deep into the soule: which wil
not be got out againe, but with many a sigh, &
many a sorrowfull ob, ob. Every sin is written
with a pen of Iron, & the point of a Diamond,
vpon the conscience; & shall in the last day (when
the

the bookes shall be opened) accuse vs, and giue
in euidence, against vs. If a man commit sinne Note this.
with pleasure, the pleasure passeth away; but
the conscience and sting of the sin abideth, and
tormenteth deadly: but if a man do wel, though
with labour & painfulnesse, the paine passeth
away, and the conscience of wel-doing remai-
neth, with much comfort. But, the best end of
sin is alwaies repentance: if not in this life,
then with woe, and alas, when it is too late.
Therefore take heed in time: take heed I say
of sinne.

Six most
hurtfull
effectes of
sinne.

Sinne hardneth the hart,
Sinne gnaweth the conscience.
Sinne fighteth against the soule.
Sinne bringeth forth death.
Sinne maketh ashamed.
Sinne procureth all plagues of bodie
and soule.

Heb. 3. 13.
1. Sa. 25. 31
1. Pet. 2. 11
Iam. 1. 15.
Rom. 6. 12
Deut. 28.

Behold, therefore, the euill effects of sin. For
this cause, Zophar, the Naamathite, speaketh
very wisely to Iob, saying; When thou shalt lift Iob. 11. 15.
thy face, out of thy sinne, thou shalt be strong;
and shalt not feare: thou shalt forget all sor-
rowe: thou shalt remember it, as the waters
that are past. Where, Zophar plainly shew-
eth, that the anoying of sinne is our strength;
and the committing of it, our weakening.

Pro. 10. 29 According to that of *Salomon*; The way of the Lord is the strength of the vpright man. Therefore walke in the way of God; and take heed of the waies of sin. For God punisheth every sinne, his way; some one way, and some another: and no sinne can escape unpunished. For, because God is iust, therfore he must needs punish sin in all men; though in diuers maners: as, the wicked, in their own persons; the godly, in Christ. Beware of it therfore; and flatter not your selfe, in your sinnes. Remember, how every disobedience, and every transgression, hath had a iust recōpence of reward. God hath, in all ages, matched the cause with the effect; that is, sinne with the punishment of sinne. The *Israelites*, for breaking the first Commandement, in making other Gods, were often smitten by the hand of God. *Nadab* and *Abihu*, the sonnes of *Aaron*, for the breach of the second Commandement, in offering strange fire vpon Gods Altar, were consumed with fire. He that blasphemed, and transgressed the third Commandement, was stoned to death. He that brake the fourth commandement, in gathering sticks vpon the *Sabbath*, was likewise stoned. *Absolon*, transgressing the fifth Commandement, was hanged in his owne hayre. *Cain*, transgressing the first, in slaying his brother *Abell*, was branded with the marke of

Note how
 God in all
 ages hath
 punished
 the break-
 ers of his
 lawe.

Exo. 32. 10

Leuit. 10. 2

Nomb. 15.

Nomb. 25.

32.

2. Sam. 18.

Gen. 4. 15

of

of Gods wrath. Sicheim, the son of Hamor, transgressing the seventh, in defiling Dina, the daughter of Jacob, was slaine by Simeon and Leui, the sons of Jacob. Achan, sinning against the eighth Commaundement, in stealing the wedge of Gold and the Babilonish garment, was stoned to death. Ananias and Sapphira, sinning against the ninth Commaundement, in lying and dissembling, were suddenly smitten with death. Ahab, transgressing the tenth commaundement, in coueting and discontentment, was deuoured of dogges. Or, if you will haue originall sinne therein onely forbidden, then Infants are therefore punished with death.

Gen. 34.

16.

Ios. 7. 25.

Act 5. 6.

1. King. 21.

24.

Rom. 5. 1.

Thus we see, it is no dallying with God: but if we sinne, we are as sure to be ierkt for it, as the coate is on our backe. Therefore let vs not deceiue our selues, nor make light of sinne. For sinne is no scar-bugge: and wee shall one day, finde it so. And howsoever we make light of some sinnes, yet in very deed all sinne is odious, in the sight of God: yea, all sin is hatnous and capitall; in this respect, that it is against a person of infinite being: it is against God himselfe: it is against the highest Maiestie. For the greatnesse of the person offended, both enhaunce and increase the greatnes of the sinne.

As for example; If a man raile at a Iustice of peace, he shall be stocked. If he raile at

at one of his Maiesties priuie Councel, he shall be imprisoned: but if he raille at his owne Maiestie, he shall be hanged. So then you see, how a sin is encreased by the dignity of the person offended. Now then, sith all mortall Princes are but dust in the sight of God (and he is a person of infinite & incomparable Maiestie) how hainous, and how flagitious a thing is it, in any wise, or after any sort, to sinne against his most royall and sacred person! Well then, to grow to some conclusion, this I do aduise you; as to shun all vice, so to embrace all vertue: as to put off the old mā, so to put on the new man. Remember often and alwaies, what shall become of you after this life; and where you shall be sortie yeares hence, in Hell, or in Heauen. Looke well to that, in time: and therefore so liue, that you may liue alwaies. Consider often, in your secret cogitations,

fine probable
considerations.

What you haue beene.
What you are.
What you shall be.
What God hath done for you.
What he doth.
What he will doe.
Gods iudgements past.
Gods iudgements present.
Gods iudgements to come.

Awake

Awake at last; and take care for your salvation. Sleepe no longer in sinne; least ye perish eternally. For, verily, there is a reward for the righteous: doubtlesse, there is a God, that iudgeth the earth. And this is the best counsel, that I can giue you.

Answer. Your counsel is very good, I pray God giue me grace to follow it: and so to liue, that I may please God, and goe to heauen in the end.

Theol. You must take heede, you speake not these words, of course, and for fashions sake; ha-ving no settled purpose in your hart to followe these directions. For there be numbers, that can skill to giue good words: but they will doe no-thing. They thinke, they highly please God wth their good words; and that God will take them for payment: as though God regarded words. They would faine go to heauen: but they will take no paines: they will leaue no sinnes: they will not forgoe their lusts and pleasures. They would haue the reward of Gods children: but they wil not do the worke of gods childre: they would haue the sweete: but they will none of the sowre: they would haue y^e crowne: but the will fight neuer a stroake. They would faine come to Canaan: but they are loth to trauaile that long and dangerous way, which leadeth vnto it. Therefore these mē, being the sonnes of Idleness, will stoppe short (in the end) of that they

This is
most me-
case.

Pro. 13. 4.

they looked for. For the spirit saith; The slug-
gard lusteth: but his soule hath nought. Wee
must therefore leaue bare words; and come to
Math. 7. 21 deeds. For our Lord Iesus saith; Not euery
one, that saith Lord, Lord, shall enter into the
kingdome of heauen; but he that doth the will of
my Father which is in heauen. Where we see,
Christ (in plaine tearmes) doth exclude out of
his kingdome, all those whose Religion consi-
steth only in good words, and smooth speeches;
but make no conscience to practise the Com-
mandements of God.

Chron.
2. 16.

Dauid, hauing made some good preparation
for the building of the Temple, & perceiuing
his sonne Salomon to haue stuffe and prouision
inough to perfect and finish it, doth most wise-
ly encourage him to the worke, in these words;
Vp, and be dooing: and the Lord shall be with
thee. Oh, that men would follow this counsell
of Dauid; That they would vp, and be dooing;
and not sit still, and doe nothing: that they
would leaue wordes and countenances; and
set vpon the practise of Gods lawe; and studie,
with all care and conscience, to be obedient to
his will. Then assuredly God would be with
them, and blesse them: and much good would
come of it. For the Scripture saith; In all la-
bour there is profit, or encrease: but the talke of
the lips onely bringeth want.

Phila.

Phila. Most mens minds are so wholly drowned in the loue of this world, that they haue no hart to obey God; nor any delight in his Commandements.

Theol. The greatest part of men are like vnto the Gadarenes, which esteemed their Swine more then Christ. As wee see in these our dayes, how many make more account of their kine and sheepe, then of the most glorious Gospell of Christ. They highly esteeme dung; and contemne Pearle. They are carefull for trifles; and regard not the things of greatest moment. And therefore may very fitly be compared to a man, who, hauing his wife and children very sicke, both utterly neglect them; and is altogether carefull, for the curing of his hogs cares. Mark. r. 17.

Phila. We are somewhat digressed from the matter, we had in hand. I pray you therefore, if you haue any more matter of good counsell to giue vnto *Asinetus*, that you would presently deliuer it.

Theol. I haue little more to say: saue onely I would aduise him often to remember, and much to muse of these nine things;

Things
much to
bethought
of

The euill, he hath committed;
The good, he hath omitted,
The time, he hath misspent.
The shortnesse of this life.
The vanitie of this world.
The excellencie of the world to come.
Death: then the which, nothing is more terrible.
The day of iudgement: then the which nothing is more fearefull,
Hell fire: then the which, nothing is more intollerable.

Phila. This is short and sweete, indeed. You haue touched some of these points, before, in this our conference. But I am very desirous to heare somewhat more of the two last; which yet haue not bene touched.

Theol. With you are desirous, I will briefly deliuer, vnto you, that which I haue receiued from the Lord. First concerning the day of iudgement, I find in the volume of Gods book, that it shall be very terrible & dreadfull. For,

Math. 24. The sonne of man shall come in the cloudes of
o. heauen, with power and great glory.

Saint Peter saith; The day of the Lord shall come as a thiefe in the night: In the which, the heauens shall passe away with a noise, the element shall melt with heat; & the earth, with the works that

that are therein, shall be burnt vp. The Apostle telleth vs, that at the comming of Christ, all the whole worlde shall be of a light fire: and that all Castles, Towers, goodly buildings, gold, silver, beuets, silkes, & all the glittering hue, glory, and beautie of this worlde, shall be consumed to powder & ashes. For he saith plainly; The heauens & the earth, which are now, are reserved vnto fire, against the day of iudgement, & of the destruction of vngodly men. Moreover, he both strongly prooue, that as the worlde was once destroyed by water; so, the second time, in the end thereof, it shall be destroyed by fire. The Apostle Paul doth witnesse the same thing. For he saith; Christ shall come from heauen, with all his mightie Angels in flaming fire. And, in another place, he noteth the terrour of his coming to iudgement, saying; Hee shall come with a shout, with the voice of the Archangell, and the trumpet of God. We see by experience, that the comming of mortall Princes, to any place, is with great pompe and glorie. They haue great traines and troupes, behind them, and before them. They are accompanied with many Nobles: goodly Lords and gallant Ladies doe attend vpon them. The Sword bearer, Trumpetter, and Warbengers goe before: many flaunting and stately personages follow after. Now then, if the comming of mortall Princes

Math. 24.
29.

Princes be so pompous, & glorious: how much more glorious shall the coming of the sonne of man be: in whose sight, all mortal Princes are but dust. The Scriptures doe affirme, that his second comming, vnto iudgement, shall be with such resplendent and vnspeakeable glory, that euen the most excellent creatures shall blush at it. For the Sunne shall be darkened: the Moone shall not giue her light: and the starres shall fall from heauen. Meaning thereby, that the most glorious and bright-shining creatures shall be clouded, and obscured, by the vnconceiueable brightnesse of Christs comming.

Luk. 21. 25
26.

Moreouer, is noted vnto vs the terrour of Christs comming, in this; that immediatly before it, the very sea shall quake and tremble, and in his kind crie out. For it is said; that the sea shall roare (& make a noise in most dolefull, & lugubrious maner): and mens harts shall faile them for feare, & for looking after those things, which shall come on the world: for the powers of heauen shall be shaken. Oh, what shall become of swearers, drunkards, whoremongers, and such like, in that day? They shall seeke to creepe into an auger hole, to hide their heads. They shall then crie woe and alas, that euer they were bozne. They shall wishe, that they had neuer been bozne; or that their mother had bozne the Coades. And, as it is saide in the *Apocalips*,
They

They shall say to the mountains and rockes; Fall Apo. 6.16
on vs; and hide vs, from the presence of him, that
sitteth on the throne: and from the wrath of the
Lambe. For the great day of his wrath is come:
and who can stande?

We see therefore, that the coming of Christ
shall not be base and contemptible, as in his
first visitation: but it shall bee most terrible,
principally, and glorious. And as the Scriptures
doe affirme, that his coming shall be with
great terror and dread: so also they doe shewe,
that it shall be very sudden, and vnlookeed for.
For the day of the Lord shall come as a thiefe 2. Pet. 3.10
in the night: as the trauell that cometh upon 1. Thel. 5.2
a woman. As a snare shall it come on all them Luk. 21.35
that dwell on the face of the earth. That is, it
shall suddenly catch & intangle all men, where-
soever they be in this world. As the Earth-quake,
which was some twenty yeares agoe, did sud-
denly take the world tardy, they not thinking
of any such matter: So shall the coming of
the sonne of man, to iudgement, take the world
tardie, and vnprepared. For, few there be that
thinke of any such matter. With therefore the
second appearing of Christ shall be with such
suddenesse, let vs feare and tremble: for all
sudden things are to be feared.

Phila. Well Sir, as you haue shewed vs the
terror, and suddenesse of Christs coming: so

A a

shew

shew vs the purpose and end of his comming.

Math. 16.

17.

1. Cor. 5.

o.

Theol. The principall end of his comming, shall be to keepe a generall audit, to cal al men to an accounts, to haue a reckening of euerie mans particular actions, and to reward them according to their deeds. As it is written; The sonne of mā shall come in the glory of his Father, with his Angels: and then shall he giue to euery man, according to his deeds. Againe, the Apostle saith, to the *Corinthians*; Wee must all appeare before the iudgement seate of Christ: that euery man may receiue the things which are done in his body, according to that which he hath done; whether it be good or euill.

1. Thes. 1.

Here wee doe plainly see, that the end of Christs comming shall be, to iudge euery man according to his works: that is, as his works shall declare him, and testifie of him, and of his faith. In another place, the Apostle saith; That the end of his comming shall be, to render vengeance vnto them which know not God, & which obey not the Gospell of our Lord Iesus Christ: which shall be punished with everlasting perdition, from the presence of the Lord, & from the glorie of his power. Woe then vnto two sorts of men; the ignorant and the disobedient. For, the Apostle saith flatly, they both shall be damned. He thinketh, both the ignorant & disobedient, and all other prophane men should tremble

to thinke of this, that Christ shall come to render vengeance vnto them. If we did certainly knowe, that the Spaniard should inuade our Nation, ouer-runne it, & make a conquest of it, that he should shed our blood, destroy vs, and make a massacre amongst vs; yea, that we should see our wines, our children, our kindred, and deare friends slaine before our faces, so as their blood should streame in the streets: what a wonderfull feare and terrour would it strike into vs? wee would quake to thinke of it. Shall we not then be much more afraid of the damnation of our soules? Shall we not quake, to thinke, that Christ shall come to take vengeance? If the Lion roare, all the beasts of the field tremble: and shall not we be afraid of the roaring of the Lion of the Tribe of Iudah? But, alas, wee are so hard harted, & so rockt a sleepe in the cradle of securitie, that nothing can moue vs, nothing can awake vs.

Phila. Now as you haue shewed vs the terror, and end of Christs coming: so also declare the maner of it.

Theol. The manner of it is this; that, the whole world shal be cited to appeare personally, at the general Assises, before y^e great iudge. No mā shal be admitted to appeare by his Attorney: but all must appeare personally. None shall be suffered to put in suerties: but all must

come in their owne persons, without balle, or
maine-prize. As it is witten; We must all ap-
peare, high and lowe, rich and poore, king and
begger, one and other. As it is plainely set
downe, in the 20. Chapter of the Reuelation.
Where, ^p spirit saith; I saw the dead, both great
and small, stand before God: and the Sea gaue vp
the dead which were in her, & death and hell de-
liuered vp the dead which were in the. So then
it is cleare, that all, without exception, shall
make their appearance at the great & dreadfull
Assises. Oh what a great day will that be, whē
as the whole world shall appere together at
once? If a king marry his sonne, and bid other
Kings, Emperours, Dukes, & Nobles, to the
marriage, with all their pompe and traine, we
ble to say; Oh what a marriage, what a mee-
ting, what a do, what a great day wil there be?
but when the vniuersal world shal be assembled
together (not onely all Monarkes, Kings, and
Princes; but all other, that euer haue been frō
the beginning of the world, all that are, & shall
be) what a day wil that be? No maruell there-
fore, though the Scriptures call it the day of
God, and the great day of the Lord. Now then
when all flesh is come together, to make theire
personall appearance, then shall the son of God
ascend vnto his tribuнал seate, with great Ma-
iestie and glory. For a fiery streame shall issue
and

and come forth, before him: thousand thou- Dan. 7. 10.
 sand Angels shall accompany him, and minister
 vnto him: and ten thousand thousand shall stand
 before him: the iudgement shall be set, and the
 bookes opened. All the Saints also, and true
 worshippers of God, shall attend him, and ac-
 company him, vnto his iudgement seate. And
 not onely so, but they shall sit vpon the Bench
 and Throne, with him. As it is written; The 1. Cor. 6.
 Saints shall iudge the world: they shall iudge the 2. 3.
 Angels; that is the diuels, the angels of dark-
 nesse. Our Lord Iesus himselte doth auouch
 the same thing: when he said to his Disciples,
 and in them to all true Christians; Verily I Math. 19
 say vnto you, that when the sonne of man shall 28.
 sit in the Throne of his Maiestie, yee which fol-
 lowed me, in the regeneration, shall sit vpon
 twelue Thrones, and iudge the twelue Tribes of
Israel. That is, the Saints of God shall beare
 witnesse that the iudgement of Christ, and
 sentence of condemnation which he passeth a-
 gainst all vnbeleeuers, is according to iustice
 and equitie. Thus then we see, how Christ
 shall be accompanied to his Throne; and with
 what glozie and maiestie he shall ascend vnto
 it. Experience teacheth, that when mortall
 Iudges hold their Sessions and generall As-
 sises, they are brought vnto the Bench & iudge-
 ment seate, with pompe and terrour. For the

Sheriffe of the Shire, & Holbard-men, with many Iustices of peate, and traines of others, doe accompany them vnto the Bench. Then with he w much more glozy and maiestie shall the Sonne of God be brought vnto his royall Throne? Thus then Christ being set vpon his iudgement seate, all the vngodly shall be conuenced before him; and he shall stand ouer them with a naked sworde in his hand. The diuell shall stand by them, on the one side, to accuse them; and their owne conscience, on the other side: and the gaping gulfe of hell, vnderneath them, ready to deuour them. Then shall the bookes be opened: not any bookes of paper and parchmēt; but the books of mens consciences. For euery mans sinnes are written and recorded, in his conscience, as it were in a Register booke. Then will God bring euery worke to iudgement, with euery secret thought; and set them in order before all the Reprobates. Then will God lighten the things that are hid in darkenesse; and make the counsels of the heart manifest. Then shall all the vngodly be arraigned, conuicted, and hold by their hands, at the barre of Christs tribunall seate, and shall cry guilty. Then shall that most dreadfull sentence of death & condemnation be pronounced against them, by the most righteous iudge; Goe ye cursed into euerlasting fire: which is prepared for

Cor. 4.5.

ch. 7.

for the diuell & his angels. Oh doleful sentence!
Oh heauy hearing! Whole hart doth not trem-
ble, at these things? Whole haire doth not stand
vp, on his head? For then shal thousands, which
in this world haue flourished as the Cedars of
Libanus, be cast downe for euermore; and shall
drinke (as a iust recompence for their iniquitie)
of the bitter Cup of Gods eternall wrath and
indignation, in the kingdome of darknesse, and
in the fearefull presence of Sathan, and al the
curled enemies of Gods grace.

Phila. Wel: now as you haue declared vnto vs
the terror, the suddenesse, the end, and the maner
of Christ comming to iudgement: so lastly shew,
vnto vs, the right vse of all these things.

Theol. S. Peter telleth and teacheth vs the
right vse of all. For saith he; Seeing all these 1. Pet. 3.
things must be dissolued, what maner of persons 11.
ought we to be, in all holy conuersation & godli-
nesse? As if he should say; Sith the heauens shall
passe away with a noise, the Elements shal mele
with heat, & the earth, with the works that are
therein, shal be burnt vp: sith also the comming
of Christ shal be with great terror, to a fearefull
end, & in fearefull maner; oh how ought we to
excell in goodnesse? So then S. Peter telleth
vs, that the true vse of al is this: y hereby we be
brought neerer vnto God, euen to be moze obe-
dient to his wil, & to walke in al his commande-

ments: making conscience of all our waies, &
studying to please God in all things, and to be
fruitful in all good works, living soberly, iust-
ly, and holily in this present euill world; and
shewing forth the vertues of him which hath
called vs out of darkenesse to this maruellous
light: so that we may be prepared against the
day of his appearing, that it may not take vs
tardie. For our life ought to be a continuall
meditation of death. We should alwaies liue
as if wee should die; or that our bed should be
our graue: we must liue continually, as if Christ
should come to iudgemēt presently. As it is re-
ported of a godly mā in the Primitive church;
That whether he eate or drake, or whatsoever
he did, he thought alwaies he heard the trum-
pet of the Lord, with these words; Arise yee
dead, & come vnto iudgement. But case it were
certainly knowne, that Christ would come to
iudgemēt the next Highsommer-day: Oh what
an alteratiō would it make in the world: how
would men change their minds & affections?
who would care for this world? who would
set his heart vnto riches? who would regard
braue apparell? who durst deceiue or oppresse?
who durst be drunke? who durst sweare, lie,
and commit adultery? Nay, would not all men
giue vp themselves to the obedience of God?
would not all serue him diligently? would
not

not all men and women flocke to Sermons? Would they not giue themselues to praier and reading? would they not repent them of their sinnes? would they not cry for mercy and forgiveness? See then, what the knowledge of a certaine day approaching would effect. And ought we not to doe all these things, with as great care and zeale; seeing the day is vncertaine? For, who knoweth, whether Christ will come this moneth, or y^e next; this yeare, or next? He himselve saith; Be ready, watch: for, in the houre that ye thinke not of, will the sonne of man come. We thinke, he will not come this yeare, nor next year, nor this hundred year. It may be therefore, that he will come suddenly vpon vs; we know not how soone. For in an houre, that we little thinke of, will he come. Therfore our Saviour saith, in the thirteenth Chapter of Marke; Take heed, watch & pray: for, you know not when the time is. And in the Gospell of S. Luke, he saith; Take heed that your harts be not ouercome with surfetting and drunkenesse, and the cares of this life; and so that day come vpon you vnawares. For, as a snare shall it come vpon all them that dwell vpon the face of the earth. We heare therefore how many watch-words and caueats our Saviour giueth vs, when he saith; Be in a readinesse, awake, take heed, watch & pray, and looke about you, least that day come suddenly.

Mat. 24. 42

Mar. 13. 33

Luk. 21. 34

denly vpon you and take you napping. It standeth vs all therfore vpon, to be at an houres warning, paine of death, and as we will answer it at our vitermost perill.

Phila. Proceed to speake of the tormēts of hell.

Theol. Concerning the tormēts of hell, I do note three things which I wil briefly speak of) and they be these; The extremitie, perpetu-
itie, and remedilessnesse thereof. First, touching the extremitie thereof, it standeth specially in these three things. First, that it is a separation from all ioy & comfort of the presence of God. Secondly, that it is an eternall fellowship wth the diuell and his angels. Thirdly, it is a feeling of the horrible wrath of God; which shall seize vpon body, & soule, & shall feede on them (as fire doth vpon pitch & brimstone) for euer. The scriptures do note the extremitie of it; in calling it a lake, that burneth with fire and brimstone, for euer: in saying, there shal be weeping & gnashing of teeth: in affirming, that their worm dieth not (meaning the worme that gnaweth their conscience, or their torment of conscience) and the fire neuer goeth out: in tearing it Tophet, which is deep & large: & the burning thereof is fire and much wood: and that the breath of the Lord, as a riuer of brimstone, doth kindle it. All these things be terrible to our senses: & yet can they not fully expresse the thing, as it

Apo. 2. 8.

Luk 13. 28

Mar. 9. 44.

is indeed. For, no hart can conceiue, or tongue
 expresse the greatnesse & extremitie of the tor-
 ments of hell. As the ioyes of heauen neuer en-
 tred into the hart of man: no more did the tor-
 ments of hell. All the torments and troubles,
 that fall vpon men in this life, are but as spar-
 kles of the fornaice of Gods totall wrath. All
 fires are but as it were pictures of fire, in cōpa-
 rison of hell fire. For, as one writeth, Hell fire
 is so extreemly hot, that it will burne vp a mā,
 seuen mile, before he come at it. Yet the reprob-
 ables, being alwaies in it, shall neuer be consu-
 med of it. As the Salamander is alwaies in the
 fire, & neuer cōsumeth: so the wicked shall be al-
 waies in the fire of hell, & neuer consume. For
 hel is a death alwaies liuing: & an end alwaies
 beginning. It is a grieuous thing to a mā that
 is very sick, to lie vpon a feather-bed: how much
 more vpon a hot girdiron? but how most of all,
 to burne alwaies in hell fire, & neuer be consu-
 med? An other extremitie of it cōsisteth in this,
 that the torments of hell are vniuersall: that
 is, in euery member, at once; head, eyes, tongue,
 teeth, throat, stomack, back, belly, heart, sides,
 &c. All punishments of this life are particular.
 For some are pained in their head, som in their
 backe, some in their stomack. &c. Yet some par-
 ticular paines are such, as a man would not
 suffer, to gaine al the world. But, for a mā to be
 tormen-

mented in all parts at once, what sight more lamentable? Who could but take pittie of a dog, in the streete, in that case? Thus then we see, that the extremitie of hell torments is greater, then can be conceiued, or vttered. For, who can vtter that, which is incomprehensible? We can go no further, in comprehending that which is incomprehensible, then to know it to be incomprehensible.

Phila. As you haue shewed vs the extremitie of hell torments: so now proceede to the perpetuitie.

Theol. The scriptures do set forth y perpetu-
ity of hel torments, in saying: they are for euer. The wicked shall be cast into y lake, that burneth with fire and brimstone for euer. The fire neuer goeth out. When as many hundred thousand peeres are expired, as there be stones by y sea side: yet stil there be so many more to come. For that, which hath no end, can neuer come to an end. If all the Arithmeticians in y worlde were set a worke to doe nothing but number, all the daies of their life, euen the greatest numbers that they could possibly set downe; and should in the end adde all their numbers together: yet could they neuer come any thing neer to that length of time, wherin the wicked shall be tormented. If the whole circumference of the heauens were written about with figures of
Arith-

Arithmetick, from the East to the West, and from the West to the East againe; yet could it not containe that infinit time, & innumerable yeares, wherein all vnbeleeuers shall suffer eternall torture. For, in things infinite, time hath no place. For time is the measure of those things, which are subiect to measure. Therefore, because hell tormētts are infinite, they cā not be measured by any time: neither can that, which is infinit, be diminished. For if you subtract, frō y^e which is infinit, ten thousand thousand millions of millions; yet is it thereby nothing diminished, or made lesse. Put case, a mā should once in an hundred thousand yeares, take a spoonfull of water, out of the great ocean sea; how long would it be, ere he had so emptied it? Yet shall a man sooner emptye the sea, by taking out a spoonefull once in a hundred thousand yeares, then the damned soule shall haue any ease. Therefore a certaine writer saith; If a damned soule might bee tormented in hell but a thousand yeares, and then haue ease, there were some comfort in it: (for thē there would be hope it would come to an end.) but, saith he, this word *ouer* killeth the heart. Oh, consider this, ye that forget God. O ye carnall worldlings, thinke on this intime. For if you wil not now be mōued in hearing, you shal be then crushed in peeces, in feeling. What auaileth it, to liue in all possible

possible pleasures, & carnall delights here, for
some 60. yeeres, & the to suffer this eternal tor-
ment? What shal it profit a mā, to win y^e whole
world and loose his soule? They be more then
mad, which wil hazard their soules for a little
profit, & a few stinking pleasures. But this is y^e
nature of men; they wil haue the present sweet
(come of it what wil) though they pay neuer so
deare for it: though they go to the highest price:
though they lose their soules for it. Oh the un-
speakable blindness & madness of the men of
this world! The diuell hath put out their eyes:
& therefore leadeth them whither he list. For
who can not lead a blind man, whether he list?
1. Sam. 17. Nahash the Ammonite would make no coue-
nant with the Israelites, but vpon condition
2. that he might put out all their right eyes. So
the diuell doth couenant with all the wicked to
put out both their eyes; that he may lead them
directly into hell. (dilectione of hell fire.)

Phil. Now sir, a word or two more of the reme-

Theol. The scriptures do affirme, that as the
torments of hel are extreame, so they are with-
out all hope of remedy. As it is written: A man
can by no means redeeme his brother; he cannot
give his ransom vnto god: so precious is the redē-
tion of the soule, & the continuāce for euer. To this
purpose Abraham said, to the rich man being in

Luk. 16. 26 hell torments; Betwixt you & vs there is a great
gulf

gulfe set: so that they, which wold go frō hēce to
 you, cānot: neither cā they come, frō thēce, to vs.
 Our Lord Iesus also saith: What shall a man Math. 26.
 giue, for the recompēce of his soule? 26. Where, our
 Sauour doth plainly affirme, that there is no
 rāsome or recompence, though neuer so great,
 to beginen for a dāned soule. For the soule be-
 ing in hel cā neuer be released: it is past reme-
 die. No meanes whatsoeuer can doe any good.
 No gold, no siluer, no friēds, no riches, no pow-
 er, no policie, no flattery, no bribery, no reach,
 no fetch or deuice whatsoeuer, cā preuaile one
 iote. For a mā, being once in hel, hath no reme-
 dy. He is in close prison, he is shut vp vnder the
 hatches for euer: there is no getting out again.
 He must suffer perpetuall imprisonmēt. He cā
 not bring a writ of false imprisonmēt: (because
 he is laid in, by the most righteous & iust iudge:
 who cannot possibly doe any wrong.) But he
 must lie by it. For, being there once, he is there
 for euer. If all the Angels of heauen should
 entreat for a damned soule: If Abraham, Isaac
 and Iacob should make great sute: If all the
 Prophetes, Apostles, and Martyres, should
 bee continuall sollicitours of Christ, for re-
 lease: If the father should make request for his
 sonne, or the mother for her daughter; yet can
 none of these be heard: they must all haue the
 repulse. For, the sentence of Christ cānot be re-
 ueried.

uerſed. His detree is vnrepaleable. The due conſideration of theſe things, may make all hearts to quake, and all knees to tremble. In the troubles and afflictions of this life, though a man come into neuer ſo great dangers: yet he may winde out againe, by one meanes or another; by mony, or friendſhip, or rewards, or ſuch like meanes: But, in hell fire, this is it that gripes, & maketh the heart deſpaire; that there is no remedy at all to be uſed. If wee ſhould aſke of a damned ſoule, or an afflicted conſcience, what they would giue for the eaſe and redemption of their ſoules: they would anſwere, The whole worlde; howſoeuer ſecure worldlings, and wicked Atheiſts (which ſee nothing, nor feele nothing) make nothing of it.

Here, by the way, let vs conſider the greatneſſe of the loſſe of a nians ſoule: which we ſhal the better perceiue and ſee into, if wee can a right value and priſe the ſoule. If therefore it be demanded, what is the price of the ſoule, or what is it worth: our Lord Teſus anſwereth; that it is more worth, then all the worlde. For

Math. 16.

ſaith he; What ſhall it profit a man, to win all the world, and looſe his ſoule? Therefore the ſoule of the pooreſt begger is more worth then all the worlde. Then I reaſon thus; If the ſoule be more worth then all the worlde; then the loſſe of
it

it is greater, then the losse of the whole world.
For indeed it is a losse of all losses; an unreco-
uerable losse. If a man should haue his house
burnt ouer his head, & all that he hath consu-
med in one night, it were a great losse. If a
Merchant venturer should loose xx. thousand
pound in one venture, in one shippe, or, as they
say, in one bottome, it were a very great losse.
If a king should loose his crowne & kingdome,
it were an exceeding great losse. But the losse
of the soule is a thousand times more than all
these: it is a matter of infinite importaunce. If a
Tenant be cast out of the fauour of his Land-
lord, it is a matter of griefe. If a noble mans
Secretary be cast out of fauour with his Lord,
so that he taketh a pitch against him, it is a
matter of great sorrow. If a Noble man him-
selfe be discountenanced, and cast out of all fa-
uour with his prince, that was in great fauour,
it is a cossey, a hart-smart, and a matter of ex-
ceeding greauance: But, to be eternally sepa-
rated from God, to be shut out of his fauour, &
to be cast away from his presence, and the pre-
sence of his Angels, is a matter of infinit more
dolour and torment. Marke then and behold,
what a thing it is for a man to loose his soule.
Oh therefore that men would be wise in Gods
seare, y they would looke out in time, & make
prouisio for their soules. Now then, to close wth

this whole point, the summe of all that hath bin said is this: That the torments of hell are endlesse, easelesse, and remediable.

Asune. The laying open of these doctrines of hell fire, and the iudgement to come, maketh me quake and tremble: I am therby much perplexed, I feele great terror in my conscience, I am afraide I shall be damned.

Antile. Damned man: what speake you of damning? I am ashamed to heare you say so. For it is well knowne that you are an honest man, a quiet liuer, a good neighbour, & as good a townes man, as any is in the parish where you dwell: & you haue alwaies beene so reputed & taken. If you should be damned, I know not who shall be saued.

Asune. I regard not your flatteries. I beleeue God; I beleeue his word. I beleeue those things which M. *Theologus* hath alleaged out of the holy scriptures, pointing me both to the chapter, & the verse: and whether it be more meete that I should beleeue the scriptures, or your soothings, iudge you. No, no, Now I doe clearly see by the glasse of Gods law, that my state is wretched and miserable. For I haue liued in sinne & ignorance all the daies of my life, being vitterly voide of all religion, and true knowledge of God. I am not the man indeed that you and others take me for. For though outwardly I haue liued honestly to
the

the worldward: yet inwardly I haue not liued religiously to Godward.

Antile. Tush, tush. Now I see you are in a melācholy humour. If you will goe home with me, I can giue you a speedy remedy: for I haue many pleasant & merry bookes, which if you should heare thē read, would soone remedy you of this melācholy passion. I haue the Court of Venus, the Palace of pleasure, Beuis of South-hampton, Ellen of Rummin: The merry Jest of the Friar and the Boy: The pleasant Story of Clem of the Clough, Adam Bell, and William of Cloudesley: The odde tale of William, Richard, and Humfry: The pretty conceipt of Iohn Splinters last will & Testament: which all are excellent & singular bookes against hart-qualmes; and to remooue such dumptihnes, as I see you are now fallen into.

Asune. Your vaihe and friuolous bookes of Tales, Ieastes, and lies, would more encrease my grieffe, and strike the print of sorrow deeper into my heart.

Antile. Nay, if you be of that minde, I haue done with you.

Phila. I pray you, if a man may be so bolde with you: How came you by all these good bookes? I should haue said, so much trash and rubbish.

Antile. What mattereth it to you. What haue

you to doe to enquire? But I pray you, Sir, what meane you to call them trashe, and rubbish?

Phila. Because they be no better. They be goodly geere, trimme stiffe. They are good to kindle a fire, or to scoure a hot Quen withall. And shall I tell you my opinion of them? I doe thus thinke, that they were deuised by the diuell: seene and allowed by the Pope: Printed in hell: bound up by Hobgoblin: and first published and dispersed in Rome, Italy, and Spaine. And all to this end, that thereby men might be kept from the reading of the Scriptures. For euē as a Lapwing, with her busie cry, draweth men away from her nest: So the Popish generation, by these fabulous deuises, draw men from the Scriptures.

Antile. Ah Sir: I see now, a foolcs bolt is soone shot. You are more precise then wise. The Vicar of Saint foolcs shall bee your ghostly father. What tell you mee of your opinion? I wouldē you should well knowe, I neither regard you, nor your opinio. There be wiser men then you, which doe both reade, allow, and take pleasure in these bookes.

Theol. Let him glorie good Philagathus: for you see what he is. There is no end of his crosseing, and cauilling. But hee that is ignorant, let him be ignorant. And he that is filthy, let him

him be moze filthy. Let vs now turn our speech to Asunetus: for I see he is heauie harted, and troubled in his mind. How doe you Asunetus? how doe you feele your selfe? me thinketh you are very sadde.

Asune. I am the better for you Sir, I thanke God. I neuer knewe what sinne meant till this day. It hath pleased God now to giue me some sight and feeling thereof. I am greatly distressed in my conscience to thinke what I haue beene. The remembrance of my former sinnes doth strike an horror into mee, when I consider how ignorantly and prophanely, and how farre off from God, I haue liued, all my life: it stings, and gripes me at the hart. I doe now see that which I neuer sawe: and feele that which I neuer felt. I doe plainly see, that if I had died in that state wherein I haue liued all my life, I should certainly haue beene condemned, and should haue perished for euer in my sinne and ignorance.

Theol. I am very glad that God hath opened your eyes, and giuen you the sight and feeling of your misery, which indeede is the very first step to eternall life. It is a great fauour, & special mercy of God towards you, that he hath so touched your hart: you can neuer be thankful inough for it. It is more then if you had a million of Gold giuen you. It is the onely rare

privilege of Gods elect, to haue the eyes of their soules opened, that they may see into heauenly & spirituall things. As for the world, it is iust with God, to leaue them in their blindness.

Asune. I do feele the burden of my sinnes, I am greatly grieued for them, I am wearie of them. I am sorie that euer I sinned against God, or that I should be such a wretch as to incurre his displeasure, and prouoke his maiestie against mee. But I pray you good *M. Theologus*, sith you are a spirituall Physitian, and I am sicke of sinne, that you would minister vnto me, out of Gods word, some spirituall physick, and comfort.

Theol. Truly, I must needes thinke that the promises of mercy and forgiveness of sin, made in the Gospell, doe belong vnto you, and that Iesus Christ is yours: you are truly interested in him, and haue a proper right vnto him. For he came not to call the righteous, but sinners to repentance. You doe now feele your self to be a sinner, you are grieued for your sins, you are weary of them. Therefore Iesus Christ is for you: all the benefits of his passion belong to you. Again he saith, The whole need not the Physitian; but they that are sicke. But you do acknowledge your selfe to be sicke of sin: therefore Christ Iesus will be your Physitian: he will swaddle you, and lappe you: he will binde vp all

Mat. 9. 12.

all your sores: he will heale all your wounds: he will annoint them with the oyle of his mercy. He will smile vpon you, and shewe you a ioyful countenance. He will say vnto you, your sinnes are forgiven.

In him you shal haue rest and peace to your soule. Through him, you shall haue ease and comfort. For hee taketh pittie of all such as mourne for their sinnes, as you doe. He bid-
deth you, and all that are in your case, to come vnto him, and he will helpe you. Come vnto me Math. 11
(saith he) all ye that are weary & heauie loaden, 12
and I will ease you. You are one of the that are bid to come: for you are weary of your sinnes, you feeble the burden of them: Christ is altogether for such as you are. He regardeth not the world, that is, the prophane and vregenerate men. He bids not them come: he prayeth not for them. I pray not for the world, saith he, Ioh. 17
They haue no part nor interest in him. They haue nothing to doe with him, nor with his merits & righteousness. He is onely for the penitent sinner, & such as mourne for their sinnes. He is a pillow of downe to all aking heads, & aking consciences. Be of good comfort therefore, feare nothing: for assuredly Christ and all his righteousness is yours. He wil cloath you wth it. He wil neuer impute your sins vnto you, or lay any of the to your charge: though they be neuer

so many or so great : he will forget them, & forgive them. As he saith by his Prophet: Though
 sa. 1. 18. your sinnes were as crimson, they shall be made
 white as snowe : though they were redde like
 scarlet, they shall be as wolle. And againe he saith,
 sa. 44. 22. by the same Prophet: I haue put away thy trans-
 gressions as thicke clouds, & thy sinnes as a mist.
 lic. 7. 19. By another Prophet he saith: He will lay aside
 our iniquities, and cast all our sinnes into the bot-
 tome of the sea. Againe he saith by the Prophet
 sa. 43. 25. Esay: I euen I am he that putteth away thine ini-
 quities for mine owne sake, and will not remem-
 ber thy sins. And yet more sweetly he speaketh
 r. 3. 12. vnto vs by the Prophet Jeremy : saying, Turne
 againe vnto me, & I will not let my wrath fall vpon
 you : for I am merciful, and will not alway keepe
 mine anger. And againe by the Prophet Hosea
 os. 11. 9. he saith : I will not execute the fiercenesse of my
 wrath: I will not returne to destroy Ephraim : for
 I am God, & not man. Be of good cheere there-
 fore, comfort your selfe with these promises: you
 haue cause to reioyce, seeing god hath wrought
 in you a dislike, & a griefe for your sins : which
 is a certain token that your sins shall neuer hurt
 you: for sins past cannot hurt vs, if sins present
 doe not like vs. You are growne to a hatred, &
 dislike of your sins, you mourn vnder the burde
 of the: therfore you are blessed. For blessed are
 they y^e mourn. Why therfore shold you be so hea-
 up

up & sad? Remember what S. Iohn saith: If any
 man sin, we haue an aduocate Iesus Christ the righ- 1. Ioh. 2.
 teous, & he is the reconciliation for our sinnes. S.
 Paul saith: that Iesus Christ is set forth to be a re- Rom. 3. 2
 conciliation through faith in his blood. Again, Heb. 7. 25
 holly Ghost saith: He is perfectly able to saue all
 those that come vnto God by him, seeing he euer
 liueth to make intercession for vs. The Apostle
 saith: He is made of God, for vs, wisdom righ- 1. Cor. 1.
 teousnesse, sanctification, & redemption. Marke 30.
 that he saith all is for vs, all is for his Church,
 and for euery member of his Church, & therefore
 for you. Christ is made of God, righteousness,
 sanctification, & redemption for you. Christ is
 your mediator, and your high Priest, and hath
 offered vp the euerlasting sacrifice, euē for you,
 for you: that he might pay your raunsome, and
 redeeme you from all iniquitie. By his owne Heb. 9. 12
 blood hath he entred once into the holy place, &
 obtained eternall redemption for you. Christ is
 not entred into holly places which are made
 with hands, which are similitudes of the true
 sanctuary: but is entred into the very heauen,
 to appeare now in the sight of God for you. The
 Apostle saith: He hath made him to be sinne for Heb. 9. 24
 you, that knew no sinne, that you might be made 2. Cor. 5.
 the righteousness of God in him. Christ was made 21.
 a curse for you, that he might redeeme you from Gal. 3. 13
 the curse of the law. Oh therefore how happy are
 you

you that haue such a Mediator & high Priest.
 Rest therefore wholly vpon him, and vpon that
 perfect, eternal, & propitiatorie sacrifice which
 he hath once offered. Apply Christ, apply his
 merits, apply the promises to your selfe, and to
 your own conscience: so shal they do you good,
 & bring great comfort to your soule. For put case
 you had a most excellent and soveraigne salve,
 which would cure any wound it were laid vnto:
 yet if you should locke it vp in your chest, &
 neuer apply it to your wound, what good could
 it do you? Euen so the righteousnesse and me-
 rits of Christ are a spirituall salve, which will
 cure any wound of the soule: but if we doe not
 apply the to our selues by faith, they can doe vs
 no good. You must therefore apply Christ, and
 all the promises of the Gospell, to your selfe by
 faith, and stand fully perswaded, that whatsee-
 ner he hath done vpon the Crosse, he hath done
 for you particularly. For what is the iustifying
 faith, but a full perswasion of Gods particu-
 lare to vs in Christ? The generall & confused
 knowledge of Christ & of his Gospell, auaileth
 not to eternal life. Labour therfore to haue the
 true vse of all these great & precious promises:
 Nicke fast to Christ, for through him onely we
 haue remission of sins, & eternall life. To him all
 the Prophets giue witnesse, (saith S. Peter in the
 Acts. 10. 43) that through his name, all that beleeue shal
 receiue

receiue remission of their sins. Where the Apostle telleth vs, that if a Graund Jury of Prophets were pannelled to testifie of the way & means to eternal life, they would al w one consent bring in a verdict, that remission of sine & eternall life are onely in Christ. Let vs heare the soze-man speak, & one oꝝ two of the rest: for in the mouth of two oꝝ thꝛee witnesses, shal euery word stā. The Prophet Esay saith: He was wounded for our trasgressions: he was brokē for our iniquities: the chasticement of our peace was vpon him, and with his stripes we are healed. This great Prophet we see doth plainly affirm, v Christ suffered for our sins, & by his sufferings we are saued. The prophet Ieremy testifieth by same thing saying: Behold the daies come (saith v Lord) that I will raise vnto *Dauid* a righteous braunch & a king shal raign & prosper, & shal execute iudgement & iustice in the earth. In his daies, *Judah* shal be saued, & *Israel* shal dwell safely: & this is the name whereby they shall call him: the Lord our righteousness. This Prophet iūpeth with the other. For he saith, that Christ is the righteous braunch, & that he is our righteousness: which is al one as if he had said, our sinnes are pardoned only thꝛough him, and thꝛough him we are made righteous. Noꝛ eouer he affirmeth, that *Judah* & *Israel*, that is v Church, shal be saued by him. The Prophet Zachary, that I may speake

Esay. 53. 5.

Ier. 23. 5.

it with reuerence, telleth the same tale word
 for word. He auoucheth the same thing with
 Zach. 13. 1 the other two prophets. For he saith: In that day
 a fountaine shal be opened to the house of *Dauid*,
 and to the inhabitants of *Ierusalem* for sin, and for
 vncleannesse. The meaning of the Prophet is,
 that in the daies of Christs kingdom, the foun-
 tain of Gods mercy in Christ, shoulde be opened
 and let out, to wash away the sinnes & vnclean-
 nesse of the Church. So then we see, that these
 three great witnessses doe all agree in this; that
 through Christ onely, we are washed from our
 sinnes, & through him onely, we are made righ-
 teous. Seeing then that eternall life is only in
 the sonne: therfore he that hath the sonne hath
 life. Be of good courage therefore *Dauid* *Asinetus*:
 for no doubt you haue the sonne, and therefore
 eternall life. Feare not your sins, for they can-
 not hurt you. For as all the righteousness of
 Abraham, Isaac, and Iacob, & all the most righ-
 teous men that euer liued vpon the face of y^e earth,
 if it were yours, could do you no good, without
 Christ: so al the sinnes in the world can do you
 no hurt, being in Christ. For there is no condem-
 nation to them which are in Christ Iesus. Plucke
 vp a good hart therefore, be no more heauy and
 sad: for if you be found in Christ cloathed with
 his perfect righteousness, being made yours
 through faith, what can the diuell say to you?

what

What can the Law doe? They may wel hitte at
you, but they cannot sling you: they may grin
at you, but they cannot hurt you. For who shal
lay any thing to the charge of Gods elect? It is
God that iustificieth: who shal condemne? It is
Christ which is dead, or rather which is risen Rom. 8. 33
again, who is also at the right hand of God,
& maketh request for vs. Reioyce in the Lord Psal. 4. 4
therefore: and againe I say, reioyce. For grea-
ter is he that is in you, then he that is in the
worlde: our Lord Iesus is stronger the all. None
can plucke you out of his hands: he is a strong
Mediator: he hath conquered all our spirituall
enemies: he hath ouercome hell, death, & dam- Col. 2. 15.
nation: he hath led captiuitie captiue: he hath
spoiled principalities and powers: and hath
made an open shew of them, & triumphed ouer
them in his crosse. He hath most triumphantly
said: O death, I will be thy death: o graue, I will Hos. 13. 14
be thy destruction: o death, where is thy sting? o 1. Cor. 15.
hell where is thy victorie? Seeing then you haue 15.
such a Mediator and high Priest, as hath con-
quered the hellish Armie, and subdued all in-
fernall power, what need you to doubt, what
need you to feare any more? Moreover you are
to vnderstand, and to be perswaded, that Gods
mercy is exceeding great toward penitent sin-
ners & all such as mourne for their transgres-
sions, according as he saith: At what time soeuer Ezech. 18

a sinner doth repent him of his sins from the bottome of his hart, he wil put them all out of his remembrance. The prophet Dauid doth most liuely and fully describe, vnto vs, the mercifull nature of God, in the 103. Psalm. Where he saith:

Psal. 103. The Lord is full of compassion and mercy slowe to anger, and of great kindnesse: he will not alwaies chide, neither keepe his anger for euer: he hath not dealt with vs after our sinnes, nor rewarded vs according to our iniquities. For as high as the Heauen is aboue the earth, so great is his mercy towards those that feare him. As farre as the East is from the West, so farre hath he remooued our sinnes from vs. As a Father hath compassion on his children: so hath the Lord compassion on them that feare him. For he knoweth whereof wee bee made: he remembreth that wee are but dust. **The Historie of the lost sonne** doth most notably set forth: the wonderfull mercy of God towards penitent sinners. There is shewed, how the Lord doth embrace, tender, & make much of such poore sinners, as haue broken and concreate hearts for their sinnes: for it is said; that when the father sawe his repenting sonne a great way off, he had compassion on him, and ran & fell on his necke, and kissed him, and cloathed him with the best robe, put a ring on him, put a ring on his hand, & shooes on his feete, & caused the fat Calf to be killed for him. Euen

Luk. 15.

so the everlasting father doth reioice at the con-
 uersion of any of his lost sons. Yea, there is ioy,
 in the presence of the Angels of God, for one sin-
 ner that conuerteth. Moreover the Lord doth
 most lively expresse his mercifull nature & dis-
 position, in this, that he is very loath we should
 perish & willingly cast away our selues. Ther-
 fore often in his holy scriptures he doth mourne
 for vs, bewaile our wretchednesse, & taketh vp
 many pittifull complaints & lamentations for
 vs, saying: Oh that my people had harkened vnto Psal. 81.13
 me, and *Israel* had walked in my wayes. And a-
 gaine: Oh that thou hadst harkened vnto my co- Esa. 48.18
 maundements: then had thy prosperitie beene as
 the flood, and thy righteousnesse as the waues of
 the Sea. Againe he meurningly complaineth
 by his Prophet Hosea, saying: Oh *Ephraim*,
 what shall I do vnto thee? Oh *Judah*, how shall I
 entreat thee? And in another place: What could I Hos. 6.4.
 do more vnto my vineyard, that I haue not done?
 Marke here how compassionately the Almighty
 God doth pearne ouer vs, & euē as it were bleed
 by on our wounds. The Apostle also doth note
 the rich mercy and maruellous loue of God to
 mankind, in this, that he doth beseech vs, and
 pray vs by the ministers of the Gospel, that we
 would be reconciled vnto him. The words are
 these: Now the are we Embassadors for Christ, as 2. Cor. 5.
 though god did beseech you through vs, we pray to
 you

you in Christs stead, that you be reconciled vnto God. Is it not a strange thing that the omnipotent God should fall to entreating of vs poore wretches? It is al one, as if a thing should entreat a begger, whom he may will, and command. But the abundant mercie of God, towards mankind, doth consist of al consist in this, that he hath giuen his onely sonne for vs, when we were his enemies. As it is writtten: God lo-
 ohn. 3. ued the world, that he hath giuen his onely be-
 gotten sonne; that whosoeuer beleeueth in him, should not perish, but haue euertlasting life. A-
 rom. 5. 8. gain: God setteth out his loue towards vs, seeing that while we were yet sinners, Christ died for vs: much more the being now iustified by his blood, we shall be saued from wrath through him. For if whē we were enemies we were recōciled to god by the death of his son, much more being recōciled, we shall be saued by his life. In all this then we may clearly behold the infinite mercie of God towards vs poore sinners. For is it not a great matter that the sonne of God should take our nature vpon him, should be so abased as he was, and should humble himselfe to death, euen the death of the Crosse? For as the shadowe of the Diall went backe tenne degrees, that Ezechias might receiue length of daies, and much happinesse: so Christ, the sonne of righteousness, hath gone backe many degrees, that we might

might haue eternal life. His humiliation, therefore, is our exaltation: his sufferings our joy: his death, our life. For we haue no other remedy or refuge but onely his merits & righteousness. He is our city of refuge, whether wee must fly & where wee must take sanctuary. He is that Balme of Gilead, wherby our soules are cured. Ier 8.
Iohn, 1. 2 He is that poole of Bethesda, where enery man may be cured of what disease soeuer hee hath. 1 King. 5. He is that riuer of Iordan, where Naaman may wash away all his Leprosie. He is that Bellie-man, who by pecking a hole in his owne breast, doth restore his poore to life again by his blood. Yet one thing we must note by the way, which hath bene partly touched before: that all the mercy of God, & merits of Christ are to be restrained only to the elect; only to the true members of the Church. As plainly appeareth in Psal. 103. Where the mercies of God, which there are, largely described, are restrained only to them that feare him: keepe his covenant, and thinke vpon his Commandements to do them. And touching Christ, it is said, yhe is a prince, and a Saviour vnto Israel: and that he shal redeeme Israel from all his iniquities. Psal. 130. Again it is written: That Christ being consecrate, was made the Author of eternall saluation, to them that obey him. Heb. 5. 9. None do or can obey him, but onely the Elect; therefore he is the Author of saluation only to the Elect. And consequently;

Exod. 25.
30.

y prophane world, whatsoeuer they say, whatsoeuer they brag, & boast, haue no true title or interest in him. This thing was figured in the law in this, that the mercy seate, which was a type of Gods mercy in Christ, and the Arke which was a figure of the Church, were by the expresse commandement of God, fitted each to other, both in length and breadth. For as the Arke was two cubits and a halfe long, & a cubit & a halfe broad: thus so was the mercy seate.

Psal. 136.

Noting thereby, that the mercy of God in Christ, should only be fitted to his Church, & belong only to the Church: so as not one without y Church should be saued. For he that hath not the Church for his mother, cannot haue god for his father. Lastly we are to obserue, that as God is infinite in mercy, & of great compassion towards penitent sinners: so also is he most constant in the course of his mercies towards his children. And therefore one of the Psalmes carrieth this foote: His mercy endureth for euer: his mercy endureth for euer: his mercy endureth for euer. Noting thereby both y constancy & eternity of Godsmercie. To the same purpose it is thus written; It is the Lords mercies that wee are not consumed: it is because his compassions faile not.

Lamenta.
3. 22.

Let vs know therefore, that God, as touching his mercy to his children, is of a most constant & vnchangeable nature. As he saith: I am the Lord, I change not. For if God were of a changeable nature

nature, as we are, & subject to passions, the were we in a most miserable case. The must he needs smite vs downe, & take vengeance of vs euery day, & euery houre in the day: because we prouoke him euery day, & euery houre in yday. But y God of heauen is not as a man, y he should be subject to passions & affections: he is of a most constant & immutable nature. For though we prouoke him euery daie w new sins, yet is he so farre off from seeking reuenge, y the next daie he rewardeth vs w new mercies, and breaketh through all our vnkindnesse, to shew kindnesse vnto vs: & through all our naughtinesse to do vs good. Al our infirmities cannot make him break off w vs, or cease to loue vs. He is content to take vs w al faults: & to loue vs dearelie, though we haue great faulces. He regardeth not our infirmities: though we be oftentimes welward & eluise, yet for al that, he loneth vs neuertheles. Euen as a louing mother, though her young suckling crye al night, & be exceeding trease & welward, so as she canot Ten an hoare in the night: yea, though she endure much loathsomenes & trouble w it: yet in y morning, when shee riseth, she loneth it neuertheles, but dables it, playeth w it, smileth & laugheth vpon it: so the god of all mercies, whose lone, to wayes vs, far passeth the lone of mothers, though we grieue him w our infirmities continuallie, yet loneth vs neuerthelesse, and is content to put vp al, to

forget

forget and forgive all: for he is a most constant
 lover. Wher he once sets & set. les his loue, he
 loueth most constantly, nothing can alter him,
 nothing can remoue him. Euen as a Father,
 when his little childe catcheth a fall, breaketh
 his shirnes, and hurteth his face, is so far from
 being offended or displeased with him therefore,
 that he doth pittie him, & beuolunt him, seeking
 remedies for his hurt: so our mercifull Father
 is so farre off from being angry and displeased
 with vs for some slips & falles, that he doth the
 more pittie vs, and lament our case. Euen as a
 louing and wise husband, though his wife haue
 many infirmities, yet knowing that she loueth
 him dearely, & that her heart is with him, he is
 well content to winke at all her fautes, to hide
 the, to beare with them, yea, & to make nothing
 of them, louing her neuer the lesse for them. So
 our dear husband and Spouse Iesus Christ, be-
 cause he knoweth we loue him, & that wee hath
 our harts, is content to beare with all our infir-
 mities, & to make light of the. For this cause it
 is that he saith to his Spouse in the Canticles:
 Can. 4. 1. 7 Though she was black & full of infirmities, be-
 hold thou art faire my loue, behold thou art faire:
 thou art all faire my loue, there is no spot in thee.
 Marke y he calleth his Church faire, all faire,
 and without spot, not because she was so in her
 selfe, but because she was made so in him. And
 assuredly the eternall God beholding her in his
 loue

sonne. doth so esteem & account of her. For as
he v beholdeth any thing through a red glasse
doth take it to be red, as is y colour of y glasse.
so God the Father, beholding vs in his sonne,
doth take vs to be of the same nature & quali-
tie that he is: that is, perfectly righteous. For
this cause it is that he loueth vs, & setteth his
hart vpon vs, & will not be remooued from vs.
For his loue, to his children, is alwaies one &
the same: although we haue not alwaies y like
sight & feeling of it. As the Moone is alwaies
the same in substance & quantity, though som-
time it seeme y but to vs to be wasted vnto a very
small scantling. Let vs know then to our great
comfort, that the loue of God towards vs in his
deare sonne, is constant, and alwaies alike, and
that he will not discountenance vs, or shake vs
off for some infirmities, no nor yet for many in-
firmities: for the mercifull God doth accept of
his childre, because their general care is good,
& the vniuersall Tenor of their life tendeth vn-
to righteousness, howsoeuer they may greatly
faile in many particular actions. Two or three
fits of an Ague, doe not procure a diseased body:
nor two or three good dates a sound body: euen
so some few infirmities do not argue a wicked
man; nor two or three good actions, a good
man: but we must haue an eye to the certaine
and settled course of a mans life. Euen as men

are truly said to walke in a way, when they go in it, although sometimes they trip & stumble: so Gods children do walke in *h* way of righteousness, although sometimes they stumble, & step out of it; or sometimes be violently haled out of it by the eues. For Sathā & the violence of our lusts, do oftē hale vs out of *h* way: but we must get into it again as soone as we are escaped. Now then to conclude & drawe to an end: sith God is so infinitely merciful, & constant in his mercie: sith such great & precious promises are made to vs in Christ: sith the Lord doth not regard our infirmities whē our hart is with him: Therefore O Asinetus, be of good cheere, let nothing trouble you, fear not *h* assaults of *h* diuel, regard not his temptations: for assuredly your sins are forgiven. Christ is yours, heauē is yours, & all *h* promises of life & saluatiō belong vnto you: so as you need not to doubt, you canot miscarry, your name is written in *h* book of life.

Asine. I am greatly comforted & cheared vp with your words: your preaching of the Gospell, & laying open of Gods abundāt mercy in Christ, and of the promises, doe exceedingly reuiue me, and euen as it were put newe life into me: they are as Secke and Sugar vnto my Soule, and more sweet then the hony, & the hony comb: they are as phyicke to my sicke soule, and as oyntment to my spirituall wounds. I doe now beginne to see what

what misery is in man, and what mercy is in God. And I know by woful experience, that where misery is not felt, there mercy is not regarded: but now it hath pleased God to giue me some feeling of mine owne wretchednes & misery, & yet with good cōfort in his mercy. For I thāke God for it, I begin now to grow to some perswasion, that the promises do belōg vnto me, my sins are forgiuen, and that I am one of them that shall be saued.

Theol. I do greatly reioyce that God hath, according to his rich mercy, wrought this good worke in you. I doe from the bottome of my hart giue him the praise and glory of it. Happy are you, that euer you were borne, in whom God hath wrought so gracions a worke. It is of his high fauour and spectall mercy towards you: for it is the onely priuiledge and prerogatiue royall of Gods owne children, truly to repent and beleue. I beseech God therefore to increase your faith, and to fill you full of ioy & peace in beleeuing, that you may abound in hope, through the power of the holy Ghost.

Antile. The Sunne draweth lowe: *As sunsetus* it is time for you and me to be going.

Phila. Indeed the night wil approche by & by: and therefore we must of necessitie breake off.

Theol. Sith it is so, we will here surcease and goe no further.

Almie. Sir, I will now take my leaue of you.

I can neuer be thankfull enough for all the good instructions & comforts which I haue heard from you this day. I hope I shall remember some of them whilest I liue. I do therefore praise God for you, and for your counsell, and for this day: which I hope shal be the first day of my repentance, and true conuersion vnto God.

Theol. *The Lord for his infinite mercies sake graunt it. And I most humbly beseech the Almighty God to establiish you with his free spirit, that you may proceed and goe forward in a Christian course vnto the end.*

Phila. I pray you good M. *Theologus* pardon my boldnesse: for you see I haue been very bold to propound many questions vnto you, wherein you haue fully satisfied me, to the great ioy and comfort of my soule. I doe therefore praise God for you, and I hope I shall neuer forget some things which you haue vttered. But I will now commend you to God, and to the word of his grace, which is able to build further.

Theol. *Farewel good Philagathus. The Lord blesse you, & keepe you in all your waies: and the God of Heauen preserue vs all, and continue vs in his feare vnto the end.*

All glory be giuen to God.

FINIS.

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